



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 08183203 6

1QH
Natch
(Bach)

Natick
= Biglow
I.Q.H

HISTORY
OF
THE TOWN OF NATICK, MASS.

FROM THE DAYS OF
THE APOSTOLIC ELIOT,

M D C L,
TO THE PRESENT TIME,

M D C C C X X X.

1833

BY WILLIAM BIGLOW.

BOSTON:

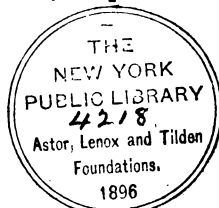
PUBLISHED BY MARSH, CAPEN, & LYON.

M D C C C X X X.

1838

ADVERTISEMENT.

As there is much excitement, at the present time, respecting the rights of the Indians and the treatment, which they ought to receive from the government and people of these United States, it is thought that many will be desirous to know, as far as can be ascertained, the circumstances which accompanied the gradual decrease and final extinction of the first tribe, that was brought into a state of civilization and christianity, by a Protestant missionary. To gratify, in a degree, this desire, and to preserve some of the most interesting facts, relative to this town, is the object of this publication.



BOSTON:

WATT & Dow's PRINT, 122 WASHINGTON-STREET.

PROV WEN
CLUB
YRAGEL

HISTORY OF NATICK.

TOPOGRAPHICAL DESCRIPTION, PRESENT STATE, &c.
NATICK lies in the *County of Middlesex*, south-west-
erly from Boston. The central meeting house is six-
teen miles distant from the State House, and about
fourteen miles from the Court Houses, in Concord and
Cambridge. It is bounded N. by East Sudbury ; E.
by Weston, Needham and Dover ; S. by Dover ; S.
W. by Sherburne ; W. and N. W. by Framingham. It
contains about 11,000 acres. Deducting for water, 635
acres, leaves 10,365 acres of land. A neat lithographic
map of this town, executed at Pendleton's office, Bos-
ton, in 1829, has served, as a model, for several other
towns to imitate. On this are laid down all the houses,
roads, ponds, principal streams, wood lands, &c.

ROADS, MAILS, &c.—There are three principal roads
through this town, leading from Boston to Hartford,
Connecticut ; namely, Worcester Turnpike, through
the north part ; Central Turnpike, through the cen-
tre ; and the Old Hartford road, so called, through
the south part. On the Worcester Turnpike, the great
southern mail passes each way daily. Several other
mail and accommodation stage coaches are very frequent-
ly passing. On the Central Turnpike, Boston and Hart-
ford Telegraph line of stage coaches passes every day,
Sundays excepted, up one day and down the next.
On the Old Hartford road, Boston, Mendon and Ux-
bridge daily line of stage coaches passes, and continues

on to Hartford three days in the week, and returns to Boston on the other three. This line makes the Christian Sabbath a day of rest.

There are two Post offices ; one on the Worcester Turnpike, and the other on the Old Hartford road, where a mail is opened daily, Sundays excepted.

One survey of a rail road from Boston to Albany passes through the centre of the town, parallel to the Central Turnpike, a few rods distant from it. A survey of a canal from Norwich, in Connecticut, to Boston passes a few rods in front of the south meeting house, but the present generation have not high expectations of reaping very great advantages from this project.

SOIL, PRODUCTIONS, &c.—The soil in the south part is generally loam, inclining in some parts, to clay ; in the central and northerly parts, it is a sandy loam. In all parts of the town are found lands, favourable to the raising of grass, Indian corn, rye, barley, oats and fruits of all kinds, usually produced in this climate. There is little or no waste land in the town. Wood lots are becoming scarce ; but meadows, affording an inexhaustible supply of excellent peat, the use of which is yearly increasing, insures an ample supply of fuel for future generations. The soil, in its original state, produced all kinds of forest trees, usually growing in New England. Formerly a great variety of nuts and berries were produced spontaneously ; but these productions have been greatly diminished by the hand of judicious cultivation.

SURFACE OF THE COUNTRY, &c.—Natick is the aboriginal name of the township, and signifies *a place of hills*. This name is very descriptive, especially of the southerly part of it. At the S. E. corner, about a mile

from Charles river, next to Dover, Pegan hill rises, in a beautiful conical form, and is capable, like all the other eminences in the town, of profitable cultivation to its summit. From the top a very extensive and elegant prospect is presented. The land, as far as the eye can reach, is well cultivated, excepting a due proportion of woodlands; and from fifteen to twenty village churches appear scattered in various directions. The romantic meanders of Charles river may be traced for several miles, and a number of ponds are interspersed in the surrounding scenery. At the distance of thirty and fifty miles, the Wachuset and Monadnoc mountains tower in pleasing majesty; and many others, hardly distinguishable from azure clouds, skirt the distant horizon. Between this and Charles river, Perry's hill, considerably less elevated, slopes gently down to the margin of the water. On the opposite bank, Carver's hill gradually rises to a corresponding height, and beyond this, Broad's hill, a twin brother of Pegan, appears, at the distance of a mile from the river. About half a mile north of the south meeting house, Train's hill, similar to Carver's and Perry's, in shape and elevation, adds to the beauty of the variegated prospect. In plain sight of these, are Bullard's hill in Needham, and Brush hill in Sherburne, near the bounds of Natick, which were undoubtedly taken into view, when the place received its significant name. On and around these hills, the celebrated Eliot apportioned the lands among his Indian converts; and here was the principal scene of his pious labors.

In the middle and northern parts of the town the land is agreeably undulating; but there are no hills so elevated, as those already described, or which are distinguished by proper names, excepting the beautiful one

in the northwest corner of the town, which is called Tom's hill, from its having been owned, in olden time, by a celebrated Indian, who went by the name of Captain Tom. From many of these heights the prospect is similar to that from Pegan, though not so extensive.

Three plains may be deemed worthy of particular notice. One, about half a mile square, spreads east of the south meeting house, and is sometimes called Eliot plain, in remembrance of the 'Apostle to the Indians.' Another lies south and west of the central meeting house, is about a mile square, and is called Pegan plain. This and Pegan hill were so called from their being formerly owned and inhabited by two distinguished Indian families of this name. Boden plain, so named after William Boden, Esqr. stretches about three miles in length, from the westerly side of Long pond to Framingham line, and is about one mile in breadth. There are several smaller plains scattered among the hills in all parts of the town.

MINERALS, &c.—Bog iron ore has recently been found in several places, near the centre of the town, and transported to the foundry in Chelmsford, in considerable quantities. A quarry of limestone was opened during the revolutionary war, which was burnt to advantage; but since that time it has been neglected, owing to the diminution of fuel, in its immediate vicinity, and its distance from a market. In the westerly part of the town, on the west margin of Long pond, there is a very valuable brick yard. Four hundred and fifty thousand bricks have been burnt here in one year; but the average number is from three to four hundred thousand.

There is an indication of clay, suitable for the same purpose, on the eastern side of the pond. It is said that there are appearances of mountain iron ore, in some parts of the town. But as no professed geologist has ever, to my knowledge, examined these parts attentively, I shall make no further observations under this head.

PONDS, BROOKS, RIVER.—About one half of Long Pond, lies in Natick, covering 450 acres. The remainder is in Framingham and East Sudbury. The Indian name of this was COCHITUATE. Its English name is descriptive, as the pond is not far from 6 miles in length, and the breadth varies from a few rods, to a mile, or more. Its outlet is at the north end, in Framingham, on which mills are erected. Formerly shad and alewives were taken in this pond; but, for some years past, the mill dams have prevented them from reaching it. Dug Pond, lies south of the above, at the distance of about a quarter of a mile, and covers 50 acres. It is so named, from its resemblance to an artificial excavation. This has no natural inlet, excepting from the clouds above, or springs beneath; and no outlet, but by evaporation, or absorption. For a few years past, however, a small rivulet has been conducted into it, by an artificial channel; and a drain has been made to conduct its waters into Long Pond. Thus it serves as a reservoir, in which to lay up water for the use of mills in Framingham. NONESUCH POND, lying partly in Weston, covers 50 acres in Natick. How this pond obtained its name is not known. Though there may be none exactly such, yet there are many, which, to a common observer, appear very similar.

SNAKE BROOK, so named from its serpentine wind-

ings, forms part of the boundary line between this town and East Sudbury, and empties into Long Pond from the eastward. PEGAN and STEEP brooks likewise empty into Long Pond, the former from the East, and the latter from the West. SAWIN'S and BACON'S brooks enter Charles river from the north, about two miles from each other.

CHARLES RIVER winds very beautifully through the southern section of the town, covering 100 acres. The township is also well watered, by springs and rivulets, in every part. The height of land, in this region, is where Captain Luther Broad's house stands, and on Pegan plain, which lies westerly from it. The water that falls from the eaves of this house, on one side, runs into Charles river, and meets the ocean at Charlestown; or, following the channel of Mother Brook, mingles with the waters of the Neponset, and joins with the great deep, at the mouth of this river. That which falls from the eaves on the other side, flows into Long Pond, thence into the Concord, and Merrimack, and thus finds its way to the sea. The same may be said of two rivulets, on the plain; one of which directs its course to Charles river, and the other to Long Pond. Either of these might be conducted into the other, by digging a slight trench, but a few rods in length. The ponds and river are pretty well stored with the usual variety of fresh water fish.

MILLS, &c.—The first mill, erected in Natick, was a saw mill, on Charles river, nearly in front of the dwelling house of the late Hezekiah Broad, Esq. It was built by John Sawin, about the year 1720. The owners of the great meadows in Medfield, complained that his dam prevented the water from draining off from their

premises; and Sawin was induced to move his mill up to the brook, which still bears his name. Here he again erected his saw mill, and built a corn mill on the most simple construction. It consisted of a horizontal wheel and a perpendicular shaft, on the top of which the upper stone rested, and with which it was turned. The Indians were much gratified with these mills, and Sawin found it very easy to gain possession of a large tract of land, many acres of which are inherited by his descendants, to this day. The mill privileges are also owned by his posterity, on which are two saw mills, a corn mill, a boulting mill and a machine for making shingles.

A few years after Sawin's removal from Charles river, one Hastings built a dam across it, where Sawin's had stood, and erected a saw mill, corn mill and fulling mill. This occasioned a law suit, brought by the owners of Medfield meadows, which eventuated in the removal of the mills to the site, where Biglow's establishment is now. The natural channel of the river, was on the north side of the island, near these mills; and from the island to the south shore, was solid land. Not long after the dam was erected, there came what is commonly called, '*a great freshet*,' which excavated the 'deep hole,' so called, on the south side of the island, and rendered it necessary to build another dam.

On this site, on the north side, there are now one saw mill, three runs of mill stones, two crackers, for corn or plaster, one paper mill and two carding machines, all under the same roof. On the south side, a wheel factory was put in operation, several years ago; but the machinery, though very ingenious, was too complex and expensive, to be profitable. Some parts of it, however, are still used to advantage. This privi-

lege is capable of great improvement, and is considered one of the best on Charles river. It is supposed, that as much water flows in the channel here, as at Watertown; owing to Mother Brook draining out of the river, as much as flows in from all the brooks between Natick and Watertown.

Besides the mills already mentioned, there are a saw-mill on Bacon's brook, in the south part of the town; a saw mill, and corn-mill, on Steep brook, in the westerly part, and a trip hammer, and other blacksmith's works, moved by water, on Pegan brook, near the centre.

Were all the water privileges used to the best advantage, and all the land, that is suitable, cultivated, as a considerable portion of it now is, double the number of inhabitants might here be supported, as comfortably and respectably, as the present population. Beautiful and even romantic situations for country seats, for gentlemen of fortune and taste, are not wanting among the hills, plains, and ponds, in the northerly portion of the town, and on the charming banks of the Charles, in the southerly section. Could its present uncouth name be changed, as has been proposed, to Eliot, or Eliotville, it would pass for a very delightful village. It is difficult for a stranger to realize, that the only habitations here, were '*magalia quondam*,' formerly wigwams.

REMARKABLE TREES.—There are two oaks, near the south meeting house, which have undoubtedly stood there ever since the days of Eliot. They have been decaying about forty years. The red oak, on the westerly side of the meeting house, measures 17 feet in circumference, two feet from the ground; and the white oak, on the easterly side, 14 1-2 feet, at the same height.

In 1722, a députation of Indians came to Mr Peabody's house, one bearing two elm trees on his shoulders. They presented themselves to their minister, and requested permission to set out those trees before his door, as a mark of their regard, or as '*the tree of friendship.*' These trees flourished for about 90 years, when the larger one was stricken by lightning, and soon after failed. The other being in a state of decisive decline, was recently cut down. These trees measured, one foot from the ground, about 21 feet, and in the smallest part, for 14 feet up, 13 feet. The growth was about 1 1-2 inches per year.—*Hon. John Welles' communication, in Massachusetts Agricultural Repository, &c. No. 1, Vol. 9.* These trees stood in front of the house, now owned by Mr John Bacon, the front part of which was built by Mr Peabody.

In 1753, soon after the settlement of Mr Badger, a like request was made by the Indians, and the same ceremony took place in planting the '*trees of friendship*' before his door, as had been done before that of his predecessor, Mr Peabody. In 1826, the Hon John Welles observes, 'these trees are now in full vigor, having been set out 73 years. They are about fifteen feet in circumference, near the ground, and have given in circumference, nearly 1 1-2 inches growth a year.' They still remain in full vigor, May, 1830, in front of the house now occupied by Mr Oliver Bacon, which was built by Mr Badger.

The button-wood trees, in front of the south tavern, were set out in 1783. They were brought to the spot one at a time, on the shoulder of a man of ordinary strength. Their being planted on the Indian burying ground gave offence to some of the few remaining individuals of the tribe; and one poor girl, with a mixture

of grief and anger, endeavored to uproot them; but they resisted her efforts, as they have many a violent storm, are still in a thriving condition, and measure 17 feet in circumference, at the height of two feet from the ground.

COLLEGE GRADUATES.—The following is a list of those belonging to this town, who have received a collegiate education. H. U. stand for Harvard University; B. C. for Bowdoin College. Those with this mark * prefixed are dead.

* *Oliver Peabody*, H. U. 1745. He was the son of the Natick minister of the same name; was settled in the ministry in Roxbury; and died soon after his ordination, much respected and lamented.

* *Nathaniel Battelle*, H. U. 1765. He inherited considerable landed property, and devoted his attention chiefly to agriculture. He died a few years since in Malden, in this state.

William Biglow, H. U. 1794. He has been employed most of the time, since he was graduated, as a teacher of youth.

Robert Peteshal Farriss, H. U. 1815. Attorney at law, in St. Louis, Missouri.

John Angier, H. U. 1821. Teacher of an Academy in Medford, Mass.

Calvin E. Stowe, B. C. 1824. Teacher of the Hebrew language in Andover Theological Seminary and translator of Jahn's History of the Hebrew Commonwealth.

Charles Angier, H. U. 1827. Teacher of an Academy in Medford, in company with his brother John.

Joseph Angier, H. U. 1829. Student in the Theological School in Cambridge.

PHYSICIANS.—The Indians abounded with physi-

cians and *doctresses*. One of the former by the name of *Joshua Bran*, was the most celebrated in his day. He owned a small house, in which he resided, which stood between Mr Oliver Bacon's and Eliot Walker's, where his well and traces of his cellar still remain. His widow, who was '*quite a tidy*' white woman, survived him many years. She was known by the name of '*nurse Bran*,' an appellation, which designates the employment, in which she was generally engaged.

Isaac Morrill, son of the Rev. Mr Morrill, formerly minister of Wilmington, Massachusetts, came to this town in 1771. He is now living, in the 82d year of his age; and resides in that part of Needham, which was set off from Natick in 1797.

Asa Adams came to Natick about the year 1782, and remained ten or twelve years. He removed to Wolfborough, where he died. He professed chiefly to be a surgeon of the Kittridge school; but occasionally, practised physic.

Alexander Thayer, a native of Milford, Mass., came to Natick to reside in 1813. He passed two years of the academical course in Harvard University. He afterwards attended the medical lectures in Dartmouth College, and received the degree of M. D. He died in 1824.

John Angier, a native of Southborough, came to this town in 1817, and still resides in the north part.

Stephen H. Spaulding, a native of Chelmsford, came in 1823, and resides in the south part.

John Badger, a white native, resides in the westerly part of the town, and has gained no small celebrity, as a root and herb physician. But it is believed that owing to envy, rivalry, or some other cause, the regularly educated gentlemen of the faculty are somewhat un-

willing to acknowledge him, as one of the fraternity. The sovereign people, however, from whom all power and honors emanate, have decreed to him the title of Doctor, and frequently employ him to cure the diseases both of man and beast.

LAWYERS.—But one of this class of citizens has ever attempted to gain a residence in this town; and he remained but a short time. The inhabitants, however, have contributed as liberally towards the support of nonresident gentlemen of the profession, as is consistent with good economy and a due regard to their own interest.

BURYING GROUNDS.—The Indian burying ground, in the south part of the town, now lies chiefly common. It is pretty well ascertained, that the original bounds of it were nearly as follows, viz: beginning at the oak tree, on the east side of the south meeting house, by a straight line running north of the meeting house, to the N. E. corner of Dr Spaulding's land; thence following the fence in front of his dwelling house, and a straight line, a few feet in front of the neighbouring red house, the barn, house and store, belonging to the tavern establishment, as far as the front door of the house, adjacent to said establishment; thence by a straight line in front of Mr Moses Eames' dwelling house, to near the centre of the front yard, belonging to the house of the late Deacon William Biglow; and thence by a straight line to the oak tree first mentioned.

These bounds have been ascertained, to the satisfaction of the writer, from several circumstances. Old people told him, fifty years ago, that the road from Boston to Sherburne, originally passed north of the meeting

house, and west of where Dr Spaulding's house and the other buildings on a line with it, now stand, and came into the road, as it now runs, in front of Moses Eames' store. In digging wells, cellars, &c. near these bounds, on the outside, no skeletons have been found. In all parts of the ground within these limits, skeletons have frequently been disturbed.

It will be seen that this repository of the dead, includes part of the garden and front yard of the late Deacon Biglow, and a small portion of the land now belonging to Miss Eunice Biglow, and of that belonging to Dexter Whiting, Esq. and that the roads leading from Boston to Sherburne, and from Framingham to Dover, cross each other nearly at right angles, not far from its centre.

A number have been interred, within the memory of the writer, on the sloping common, in front of the tavern; and one on the land, since purchased and enclosed by the late Deacon Biglow, as a door yard. Many have been disinterred, in digging graves for others, in procuring sand for masons' work, or moving gravel for repairing high ways. Nearly twenty were disturbed, when preparations were making to build the wall round the south meeting house, and carefully reinterred. In two or three instances, black and white beads, formed of shells from the sea shore, and called, in the aboriginal language, *wampam*, have been found in the graves; also a few glass beads, and other trinkets. Several spoons, composed of a mixture of the baser metals, have been disinterred with their bones. In one instance, a small junk bottle was discovered with a skeleton, nearly half full of some kind of liquid; but the lad, who dug it up, emptied it before the quality of its contents was ascertained. This bottle, with several other Indian curiosi-

ties, was sent to the museum of the Antiquarian Society in Worcester.

There is another small Indian burying ground, lying common by the road side, near the Rev Mr Moore's dwelling house, not far from the centre of the town ;

‘ Where heaves the turf, in many a mouldering heap,
And the rude children of the forest sleep.’

The south burying ground, for the white population, was granted by the Proprietors, ‘to Mr Peabody and his successors, and for the use of other English inhabitants,’ June 22, 1731. In this inclosure, there are 92 grave stones, for single persons, and one, Rev Mr Badger's, for 7. There is also one tomb containing five bodies. We may therefore consider 104 individuals, as having monuments erected to their memory. The numbers of those, who arrived at the age of 60 years, or upwards, are as follows, as stated on the monumental stones.

1—60	1—70	2—79
1—61	1—73	1—80
1—62	1—75	1—84
1—63	1—76	1—87
1—64	1—77	2—88
1—67	2—78	1—94

The time is not ascertained, when the north grave yard for the whites was laid out. A vote was passed, ‘to fence the English burying places with stone wall,’ A. D. 1758, which proves that it was previous to this date. In this there are 43 grave stones. The numbers, who arrived to 60, or upwards, are as follows.

1—64	1—71	1—82
2—65	1—77	1—88
1—70	2—78	

The central burying ground was appropriated to this purpose, A. D. 1805. Previous to this, a few bodies were interred near Rev Mr Moore's dwelling house. These were afterwards removed to the new ground. Among these was Mrs Keziah Perry, on whose monumental stone we read that 'she was the first grain sown in this ground.' Here is one tomb, as yet empty, and 44 grave stones. Ages over 60 years

1—63	1—72	1—77
1—66	1—74	

The western grave yard, granted A. D. 1815, contains 18 stones with inscriptions. Over 60 years.

1—64	1—68	1—77
1—65	1—72	1—95
1—67		

INHABITANTS.—The number of inhabitants, according to the census of 1820, was 849. Most of these are industrious, frugal, temperate, and consequently thriving farmers. There is a due proportion of the most important mechanics, of a similar character ; such as carpenters, masons, blacksmiths, wheelwrights, pumpmakers, &c.

Many of the farmers are beginning to practice according to the advice of Virgil, who wrote some eighteen centuries ago ; though scarcely one of them has ever perused the Georgics ;

“Laudato ingentia rura ;
Exiguum colito :”

Praise great farms ; cultivate a small one. Or, if the reader prefer a quaint translation in verse, after the

manner of Poor [Richard, in the Way to Wealth, let him accept the following :

Large farms may claim admiration ;
Small ones pay for cultivation.

In their intercourse with each other, or with strangers, they exhibit as much urbanity, generally speaking, as is consistent with pure republicanism.

SCHOOLS, &c.—In furnishing the means of education, this town has kept pace with most of the New England villages. It has been, for many years, divided into five school districts, and five hundred dollars a year, granted for the support of free schools. Female teachers are employed in the summer season, and male instructors in the winter. Those, who take charge of the schools, are generally competent to the task ; and the rising generation is well instructed in the most necessary and useful branches of education. Private teachers are occasionally employed ; and some are sent to schools and academies in other towns. A Sunday school has been kept for several years, in the central meeting house, in the warm season of the year ; and another, in the South meeting house, ever since its dedication.

PUBLIC BUILDINGS, &c.—There are two houses for public worship, and five schoolhouses, for the accommodation of free schools.

Eliot gives the following account of the building of the first meeting house in Natick.—“ We must of necessity have a house to lodge and meet in, and wherein to lay our provisions and clothes, which cannot be in wigwams. I set the Indians, therefore, to fell and square

timber ; and when it was ready, I went, and many of them with me, and on their shoulders carried all the timber together."

Gookin thus describes this house.—"There is one large house built after the English manner. The lower room is a large hall, which serves for a meeting-house on the Lord's-day, and a school-house on the week-days. There is a large canopy of mats raised upon poles for Mr. Eliot and his company ; and other sort of canopies for themselves and other hearers to sit under, the men and women being placed apart. The upper room is a kind of wardrobe, where the Indians hang up their skins and other things of value. In a corner of this room Mr Eliot has an apartment partitioned off, with a bed and bedstead in it." I have not been able to ascertain how long this house stood.

The second, it appears by the Proprietors' book, was finished about the year 1721, at the commencement of Mr Peabody's labours among this people. It remained during the whole of his ministry, and until the second year of Mr Badger's.

The third was begun in 1754 ; but was not finished till 1767. It was occupied through the whole of Mr Badger's ministry, which closed in 1799 ; stood several years after, and with careful attention would have lasted to this day. But when Mr B's labours in it ceased, it was abandoned to the pelting of the pitiless storms and more pitiless school boys, and soon became as great an eyesore to the inhabitants in its immediate neighborhood, as it ever had been to those at a distance from it ; and on a day of general election, a number of rude fellows of the baser sort, to complete their *frolick*, demolished it ; and the materials, which had composed it, be-

came free plunder to any, who chose to convey them away.

The fourth is the present central meeting house, on Pegan plain, which was raised on the 6th of June 1799, and completed in the course of a few months. Previous to the erection of this house, namely, in 1797, a number of families in the south part, by permission of the general court, had signed off to the religious societies in Dover, Needham, or Sherburne. The Society worshipping here receives the income from a fund, raised by the sale of the ministerial lot, which was granted by the Indians to Mr. Peabody and his successors.

In the beginning of 1828, a number of people, belonging to the religious societies in Natick, Needham, Dover and Sherburne agreed to build a meeting house by subscription, on the site, where those of Eliot, Peabody and Badger had stood. They were incorporated by the name of the South Congregational Society in Natick. The act of incorporation passed the Senate and House of Representatives, Feb. 28, and was approved by the Governor, March 1, 1828. Their meeting-house was raised in the beginning of June, and dedicated to the worship of God, on the 20th of November in the same year.

At the dedication of this house, the following services were performed, interspersed with music. Introductory prayer, by Rev Mr Wight of East Sudbury—Reading portions of Scripture, Rev Mr White, Dedham—Dedictory Prayer, Rev Mr Sanger, Dover—Sermon, Rev Dr Lowell, Boston—Concluding prayer, Rev Dr Saunders, Medfield.—The Sermon was printed.

There are three commodious tavern houses; one on each of the principal roads, where travellers may gen-

erally find convenient accommodations ; and four stores for the retailing of foreign and domestic goods.

Most of the dwelling houses are neat and comfortable ; many of them painted white, and some of them large and handsome.

CIVIL HISTORY.—In writing the early history of this town, the same difficulty occurs, which is so generally complained of by those, who make similar attempts ; namely, an almost total want of ancient records. In searching among the archives of the town, I find a few loose leaves of a book, smoked and mutilated, which contain an account of a few transactions in Natick. One in Eliot's hand writing is dated 1650 ; the rest from 1700 to 1734—5. The chirographical part is well executed ; the language used is sometimes Indian, sometimes English, and sometimes a mixture of the two ; and the signature subjoined to most of them, excepting that of the earliest date, is 'Thomas Waban, Town Clerk.'

The township of Natick was granted to the Indian converts, at the request of their 'Apostle Eliot,' by the inhabitants of Dedham, under the sanction of the General Court. The Indians gave to the Dedham people the township of Deerfield in exchange. The original grant contained about six thousand acres. Since that time it has experienced several additions and subtractions, in arriving at its present size and form. To ascertain precisely those alterations, would probably be as unprofitable, as it would be difficult.

From the page above mentioned, dated 1650, which I shall copy in what I consider its proper order, I am led to the belief, that Eliot 'gathered the Indians together from their scattered kind of life into civil society,' in that year ; though the town was not laid out

till the year following. I shall therefore give under this date, their form of civil government, from Gookin's Historical Account of Indians, written in 1674; then subjoin some extracts from the loose leaves above mentioned, together with such facts, as may be gathered from other sources down to the commencement of Mr Peabody's ministry.

When the Indians applied to Mr Eliot for a form of civil government, he referred them to the advice, which Jethro gave to Moses :—*'Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens.'*

In compliance with this counsel, about one hundred of them held an assembly, and chose one ruler of the one hundred, two rulers of fifty, and ten rulers of ten. After the rulers of ten were chosen, they placed themselves in order, and every individual ranged himself under the one whom he chose.

When this was settled, they entered into the following covenant :—*'We give ourselves and our children unto God to be his people. He shall rule us in all our affairs; not only in our religion and the affairs of the church, but also in all our works and affairs in this world. God shall rule over us. The Lord is our judge; the Lord is our Lawgiver; the Lord is our King; he will save us. The wisdom which God has taught us in his book, that shall guide us and direct us in the way. O, Jehovah, teach us wisdom to find out thy wisdom in thy scriptures.'*

'Let the grace of Christ help us, because Christ is the wisdom of God. Send thy spirit into our hearts,

and let it teach us. Lord, take us to be thy people, and let us take thee to be our God.'

How long this form of government continued does not appear from any documents, which I have seen. As early as 1716, we find that they chose select men and other town officers, similar to those which are now chosen in the towns of Massachusetts.—Here follows a copy of the page above alluded to, now in possession of the Town Clerk of Natick ; and in Eliot's hand writing. "1650.—When they had thus cast themselves into this forme of Government, as it is written : then they Considered how to order the Town of Natick ; and because all those Lands, or a great part at least, which belong to Natick, were the inheritance of John Speene and his brethren and kindred, therefore we thought it right that he and all his kindred should solemnly give up their right therein before the Lord, and give the same unto the publick interest, right and possession of the Towne of Naticke. They were all very willing so to do ; and therefore on a lecture day, publickly and solemnly before the Lord and all the people, John Speen and all his kindred, friends and posterity gave away all their Right and interest, which they formerly had in the Land, in and about Natick, unto the public interest of the towne of Naticke, that so the praying Indians might then make a towne ; and they received nothing to themselves, saving interest in their wyers, which they had before put ; for Lands they would only take up lots, as others did, by the publick order and agreement of the towne, and at the same time they received a gratuity unto their good Contentment."

Under the foregoing, on the same page, there appears to be a similar quit claim from another family, which is

not entirely legible. Then follows the subjoined list of names as witnesses.

John Eliot	Awonomog	Awasamog
Waban	Jethro	Ephraim
Tataswony	Sosunnow	Nohkow
Piambohoo	Monequasn*	Pohkino*
Johquonum	Nawanont	Qunpe*
Josias	Quanupionit	Monat*

The names with this mark * are partly torn off at the end.—Quere. Is it not probable, that at the time of their baptism, or on some other occasion, the Indians sometimes had a Christian name prefixed to their Indian one ; as Thomas Waban, Daniel Takawombpait ; and sometimes that they dropt their Indian name entirely, and assumed two Christian names ; as, Joseph Ephraim, John Thomas ?

The *wyers* abovementioned, or as Walker gives us leave to spell the word, *wears*, *weirs*, or *wiers*, were stone walls, built from each side of the river down stream, till they nearly met each other at an angle of forty five degrees. At this point a large cage was placed, formed of twigs fastened to hoops by strips of young elm, or other tough bark. The wall conducted the fish, that were passing down the river, into this cage, which was called an eel pot, where they were taken in great abundance. Four of these walls were remaining, not many years since, between the confluence of Sawin's brook with Charles river, and Loring's bridge ; but they are now removed. There is one, in a good state of preservation, about a mile from Biglow's mills, in an easterly direction, which is visible, when Newel's mill pond is low ; and another about as far below Newel's

mills. In both these places the river is now the boundary line between Needham and Dover.

When Eliot had made considerable progress in his work, Major General Gookin of Cambridge, was appointed superintendant of all the Indians, who had subjected themselves to the provincial government. He accompanied Mr. Eliot in his missionary tours. While one preached the Gospel, the other administered civil affairs among them. In 1675, when Philip's war broke out, the English inhabitants generally were jealous of the praying Indians, and would have destroyed them, had not General Gookin and Mr Eliot stepped forth in their defence. Gookin died in 1687, an old man, whose days were filled with usefulness.

1651. This year the town was laid out. It is thus described by Gookin in 1674.—It consists of three long streets, two on the north side of the river and one on the south, with house lots to every family. There is a handsome large fort, of a round figure, palisaded with trees; and a foot bridge over the river, in form of an arch, the foundation secured with stone.

Though the town was thus laid out with regularity, it did not probably long continue in that form. Part of the tribe are said to have resided about Farm pond in Sherburne; others about Long pond in Natick and Bullard's pond, now in Needham, where indeed traces of their habitations are still visible.

The trench of the circular fort, mentioned above, could be readily traced in its whole extent, when the ground was broken, preparatory to the erection of the last meeting house, which was built in 1828. The oldest man in town, Mr. Samuel Perry, aged 90, remembers to have stepped across the ditch, when a boy, to enter the second meeting house erected here.

payd to the Town next meeting after as attesd by me Thomas Waban Town Clerk.

Natick September 24, 1715.—At a meeting of Proprietors of Natick orderly warned, &c. Voted

1. That the Lands of Magunkook be sold to the Trustees of Mr Hopkin's Legacy.

2. That Capt. Thom. Waban, Sam. Abraham, Solomon Thomas, Abraham Speen, Thomas Pegan, Isaac Nehemiah and Benjamin Tray be a Committee or Agents for the Proprietors of Natick, and be and are fully Impowered to Act in behalf of the said Proprietors; to Agree with Captain Sewall, Mr John Leverett, Major Fitch and Mr Daniel Oliver for ye Sale of the Lands of Magunkook, and to do all things requisite in the Law for ye effectual investing the Said Lands in ye Trustees of Mr Hopkins's Legacy.

1716.—Natick 12th of March 1716. Neemunnoo Waban & Solomon Thomas & Samuell Apraim yeuk Selectmen, qutosquah Joseph Tapamaso & Joseph Ephraim youk Jureemen qut Thomas Peegun & Isaac Speen yeuk Constableoog: neit wonk osquah Sam. Ompeetawim & Josiah Speen yeuk neese servair nanauwantamwog Hygh ways you ut Natick.

1719.—Natick March 16th 1719. The Town offers ye year insuing. There was chosen Thos. Waban senr. Samuell Abraham: Joseph Ephraim to be the Selectmen, of ye town—& John Pevertimee junior & Thomas Sootick to be Constables &—Simon Ephraim Isaac Monequisim: A Hogs Constabls—Benj. Tray: James Wiser survairs for Hiy ways.

1720.—The Town of Natick had agreed with Josiah Shonks to Imply him of the preaching at Natick of 6th months & began at sd work 19th of December 1720 and we ought to payd five pound at the end of the

6th months and the Mony should be delivered before the Honorable Captain Sewall Esqr. in Boston.

1721.—Natick September ye 13th 1721—At a meeting of the Proprietors Lawfully warned for that purpose. then was Granted unto Moses Smith of Needham and to his heirs forever 40 acres of land lying on the south westerly side of Peegan Hill for finishing the Meeting-house if the Honoured Generall Court shall Pleas to Confirm the same and the Town hath this day Chosen Major Fullam and Liet. Thomas Sawen as our Committee to see that the work be well done and we pray that the Honoured Court would pleas to accept them as such—and we have this day also Chosen Josiah Speen Solomon Thomas and Samuell Ompetawin our Commeety to acquaint Major Fullam with the same for appriation.

1733-4.—March 11th are the first names of Englishmen, which I find on the list of the town officers, viz. Thomas Ellis, one of the tythingmen, and John Sawin, one of the constables. The rest Indians.

1734-5.—March the 10th. This year I find the following list, composed of both nations. The Indians will be distinguished by the *Italic* character.—*Thomas Peegun* Moderator. [Coll. Fullam present.] Selectmen, Deacon *Joseph Ephraim*, *Thomas Peagun*, *Josiah Spean*.—Town Clerk, David Morse.—Constables, John Looker, *Jeremiah Comecho*.—Town Treasurer, David Morse.—Assessors, Ebenezer Felch, David Morse, *Thomas Peagun*.—Surveyors of high ways, Thomas Ellis, *Nathaniel Coochuck*.—Haywards, Jonathan Carver, *William Thomas*.—Fence viewers, John Sawin, *Eleazer Annepogeni*, Hezekiah Broad, *Nathaniel Coochuck*.—Sexton, *Thomas Peagun*.—Surveyor of Hemp and Flax, David Morse.

I am not able to ascertain how long the two nations continued to divide the labours, honours and emoluments of office between them. No Indian is recorded, as having sustained any office after the township was incorporated, as a parish; but many are mentioned in the Proprietors' Book, as committee men for laying out and disposing of the common and undivided lands.

There is in possession of the Town Clerk a book of about 170 pages, in a pretty good state of preservation, with the following indorsement on the first page.

'Natick Proprietors Third Book of records bought per their Order.

By Wm. Rider June Anno 1722. Allowed and Accepted of pr. Fra Fullam Justice of Peace.'

The following is the first record in this book.

'1719.---At a Generall Town Meeting of the Proprietors, Freeholders & Inhabitants of ye Town of Natick Orderly Warned and Mett together On Monday ye 4th Day, of May 1719.

In Order to the better Stating, Distinguishing, Knowing and Setling the Proprietors & Proprietees to the Lands in Natick, &c.

Francis Fullam, Esqr. Present at sd Meeting.

Voted Unanimously at ye above said Meeting That

Abraham Speen	Simon Ephraim
James Speen	Benjamin Tray
Moses Speen	Samuel Bowman
Josiah Speen	Saml. Wills Right
Isaac Speen	Saml. Umpatawin
John Speen	Hannah Tabomsug
Isaac Muniquasin	Solomon Thomas
John Wansamug's heirs	Israel Pomhamin
Capt. Thomas Waban	Samuel Abraham
Thomas Pegan	Thomas Nehemiah

Shall be henceforward Allowed Held Reputed & Distinguished to be the Only & true Proprietors of Natick.—An abstract Taken Out of the Second Book of Records For the Town of Natick—In the keeping of the Honble Francis Fullam Esqr. Examd. and Attested per Wm. Rider Proprietors' Clerk for Natick.'

The probability is that the Proprietors' first and second books are irrecoverably lost.

William Rider belonged to Sherburne, and was continued Proprietors' Clerk and Surveyor till 1741.—Ebenezer Felch of Natick was chosen Proprietors' Clerk and surveyor in his stead. He remained in office till 1760.

John Jones, Esqr. succeeded him for a short period. He lived on the farm now belonging to Mr Loring. It is situated on a promontory in the north part of Dover, and is washed on the east and west sides and the north end by Charles river. He belonged to Mr Badger's church; was one of his Deacons; a Colonel in the militia; one of his Majesty's Justices of the peace before the revolution, and one under the State government after it; and a celebrated land surveyor. He died Feb. 2d. 1802, aged 84.

Elijah Goodenow was the last Proprietors' Clerk. He was remarkable for retaining his faculties, both bodily and mental, to a good old age. When he was from sixty to seventy years old, he used to sing the Counter of Billings's music, in a very appropriate style. He died at the age of 94.

Francis Fullam, Esq. belonged to Weston, and was Superintendant over the Indians till 1741.

The Proprietors' book is chiefly filled with grants to individuals of common lands, and plans of the lots thus granted. A few of the votes there recorded are subjoined.

1722-3—A proprietors' meeting was warned to be held, March 22d. among other articles, 'To grant and Legally Confirm Unto the Reverend Mr Oliver Peabody their present minister Such quantity of Lands as May Suitably Incourage His Settlement So as to Live and Dye their Gospel Minister.' At this meeting 'William Rider of Sherborn was chosen Clerk for sd. Proprietors ; also Capt. Thomas Waban, Joseph Ephraim, Samuel Abram, Solomon Thomas & Benjamin Tray were unanimously Chosen a Committee to pass Deeds of Conveyance to the Reverend Mr Oliver Peabody of all Such Lands and Common rights as the Great & Generall Court Have Granted for his Encouragement to Settle in the Work of the Gospel Ministry in Natick aforesaid.—Also it was freely voted & Granted by the said proprietors, that the Reverend Mr Oliver Peabody aforesaid his heirs and Assigns for Ever Shall have and Enjoy an Interest in the Common and undivided Lands in Natick afore sd. according to the proportion of a Sixty Acre Lott Provided it exceed not a fiftieth part of the said plantation of Natick.

Allowed of by Francis Fullam Justice of Peace.'

1723-4.—March 2d. 'Revd. Mr Peabody had liberty to take up one acre of land for conveniency of mills, where Lieut. Sawin's new mill stands by Charles River in Natick as part of his common right in the future division (which being accounted better as the proprietors think) Mr Peabody shall count it as six acres onward of his right in the next division of the commons.'

Lots of land were granted to Mr Peabody, till the above votes were carried fully into effect. The whole amounted to two hundred and eleven acres.

1728,—June 24th. 'Voted that the Revd. Mr Peabody during his continuance in the work of the minis-

try in Natick have the sole use and improvement of the ministerial Lott.'

'November 25th. At a meeting of proprietors Voted, that Mr John Goodenow shall have liberty to take up the quantity of two acres, and 44 rods by stone fort.' This fort stood on the high ground, at a small distance from the house where Mr John Jennings now lives, in a southerly direction. There are no traces of it now remaining.

"Voted, that there be a contribution for ye Revd Mr Peabody, the last Sabbath in every month. Lieut Wamsquon to hold the box."

1731-2,—Ebenezer Felch receipts for six pounds, for keeping school in Natick.

1733.—Ebenezer Felch receipts for four pounds, for keeping school.

1737.—Sept. 19th, Voted to make sale of one hundred and fifty pounds worth of common lands, the income and yearly interest whereof, to be towards the maintenance of a school in Natick.

1752.—March 30th. Voted to dismiss Francis Fulham, Esqr, (who desired to be dismissed) and choose Jonathan Richardson in his room, to procure their rent money, of their Maguncog lands. and pay it to each proprietor, according to his proportion.

1754.—March 12th. Voted to sell so much of our common and undivided lands, as will be sufficient to raise money to pay for a lot of land, which we have engaged to procure for our Revd Minister, [Mr Badger] and choose Deacon Ephraim, John Ephraim, and Benjamin Tray, a committee to execute legal deeds of the same, in behalf of the proprietors. Eighty three acres were sold, agreeably to this vote.

Voted, to dispose of the old meeting house, and what

may be serviceable in the new meeting house, may be used therefor, and the value thereof set to the Indians' account, and the remaining part of the old meeting house be sold by the committee that are chosen to lay out their common land, and to be divided amongst the proprietors ; and that said committee together with the Indian Guardians, be judges of the equivalent.

1787.—Feb. 5th. The last article in the Proprietors' Book is in substance as follows ; whereas there are several small parcels of broken land in the Town and Propriety of Natick, that are unappropriated and not capable of a division among the proprietors, who are poor and unable to pay for the survey of the same ; and the whole being of small value ; therefore voted unanimously, that the Clerk to the said proprietors be desired and directed to sign the petition to the General Court, praying for power to sell the remaining common lands in said Natick, and after paying charges, subdivide the money arising from said sale among the proprietors. From 1720 to 1769 I find grants of common lands to about 60 English, and to about 100 Indians. I am informed, on good authority, that in 1764 there were 65 white families settled in the township, and that at that time they greatly outnumbered the Indians.

HISTORICAL SCRAPS FROM VARIOUS SOURCES, ARRANGED IN CHRONOLOGICAL ORDER.—1663.—A dedication of the New Testament, and another of the whole Bible, in the Natick dialect, the former dated 1663, 'to the High and Mighty Prince Charles the Second, by the grace of God, King, &c.' are preserved in the Collections of the Massachusetts Historical Society, for the year 1800, pp. 222—228.

1669—The humble petition of John Eliot, in the behalf of the poor Indians of Natick

Sheweth,—That whereas this honored Court did appoint a Committee, to fix a line betwixt Dedham and Natick, bounding on each other, viz. the worshipful mr. Ting, mr. Jackson, Deakon Park & leiftenant Cook of Boston, who took pains in it & the record of their determination is accepted, and put into the Court records. Nevertheless some of Dedham doe invade our line. upon one side they forbid the Indians to plant, take away their raills, which they have prepared to fence their corn fields. and on another side, have taken away their lands, & sold ym to others, to the trouble and wonderment of the Indians. these are humbly to request this honored Court to empower the same worshipfull Committee, & request ym once more to take pains, & goe to the place, wt. ye. have already done. & request our brethren of Dedham to be quiet, & let us peaceably enjoy our owne. So committing this honored Court unto the Lord, & to the word of his grace I remaine

your humble petitioner

John Eliot.

This petition was granted 20th. May, 1669, and attested by Edw. Rawson, Secretary and William Torrey, Clerk.

This and several other documents, in this work, are from Manuscripts in the hand writing of Eliot and Gookin, in the possession of Lemael Shattuck, Esqr. of Concord, Ms. to whom the compiler is under great obligations for his polite and friendly assistance.

To the honored Gen Court

The humble Petition of John Eliot in the behalf of the poor Indians of Natick & Magwonkcommuk this 14th of the 8. 69.

Sheweth,—That whereas, in the Record of the bounds of Natick there is a liberty given ym to seek out elsewhere 90 acres of meadow, & the Court will grant the same & seeing there is no such meadow to be found. & of late the Indians have learned to make cedar shingles & clarkboards, unto which work in moyling in the swamps ye are fitter ym many English. & many English choose rather to buy ym of the Indians, ym make ym themselves. these are therefore humbly to request that their grant of meadow may be turned into ungranted cedar swamps. one by the way toward Mendon, & others toward Nipmuk. Furthermore whereas

a company of new praying Indians are set downe in the westernmost corner of Natick bounds called Magwonkkommuk who have called one to rule, & another to teach ym, of w^m the latter is of the Church, the former ready to be joyned & there is not fit land for planting, toward Natick, but westward there is though very rocky. these are humbly to request yt fit accommodations may be allowed ym westward. & thus committing this honorable Court unto the holy guidance of the Lord I rest

your humble petitioner

John Eliot.

The petition for cedar swamps was not granted. On the other petition Ens John Grout & Thomas Eames were appointed a committee to view and report. Attested by Edw. Rawson & William Torrey, 21 October, -1669.

Shattuck's Manuscripts.

1671.—August 1st. Two natives, named Anthony and William, were sent by “the poor church of Natick,” with written instructions, signed, “John Eliot, with the consent of the church,” to the Missogkonnog Indians and to the English of Aquidnick and Plymouth for the purpose of preventing a war between those Indians and the English.—Coll. M. H. S. for 1799, pp. 201—203.

1674.—Gookin sent Jethro of Natick, in September of this year, to Nashua (Lancaster) to preach to his countrymen, whom Eliot had never visited. Jethro was one of the most distinguished of the converted Indians, who in general made but sorry Christians. One of the tribe happened to be present at the Court, and declared “that he was desirously willing, as well as some other of his people, to pray to God; but that there were sundry of that people very wicked and much addicted to drunkenness, and thereby many disorders were committed amongst them;” and he intreated Gookin to put forth his power to suppress this vice. He was asked whether he would take upon him the office of constable, and receive power to apprehend drunkards, and bring

the delinquents before the court, to receive punishment. He answered that he would first speak with his friends, and if they chose him and strengthened his hands in the work, he would come for a black staff and power. It is not known that Jethro's exhortation produced any effect. *Willard's History of Lancaster.*

There were at this time twenty nine Indian families in Natick, amounting to one hundred and forty five individuals.

Tradition says that three hundred training soldiers of this nation once paraded at Natick. But this was undoubtedly a general muster from most, if not all the praying towns in Massachusetts.

1675.—It is said that, about this time, the Marlborough Indians, who remained at home, were suspected of treachery, as were those of Natick and all other praying towns. Representations to that effect were made to the governor, (Leverett) who dispatched a company of soldiers, under the command of Capt. Mosely, to convey them to Boston. This company reached Marlborough in the night; and early in the morning, before the Indians had any suspicion of their design, surrounded the fort, to which they were accustomed to repair at night, seized on their arms, and obliged them to surrender. They made no resistance, were taken into the custody of the soldiers, had their hands tied behind them, and being connected by a cart-rope, were driven down to Boston, in company with the Indians of Natick and other places, thence hurried down to Long Island, (Hutchinson says, Deer Island) in the harbour, where they remained all winter and endured inexpressible hardships. The ground of the harsh measures, adopted in reference to the Indians, in the neighborhood of Boston, was the perfidious conduct of the Springfield Indians, in assist-

ing in the destruction of Westfield, Hadley and other places in October, 1675. *Allen's History of Northborough.*

1676. In the beginning of this year James Quannapaug and another Indian by the name of Job, of the Natick tribe, were sent out by the English, from Deer Island, as spies to make discovery of the enemy. They found about three hundred warriors, besides women and children, about thirty miles from Lancaster. They also visited the enemy at several other places, were by some suspected as spies and threatened with death; but managed so artfully as to be protected by the chiefs. Being informed that in about twenty days Philip's army intended to fall upon Lancaster, Groton, Marlborough, Sudbury and Medfield, they made their escape; and Quannapaug returned with the intelligence. His letter is dated 24th 11th mo. answering to Jan. 24, 1676. Sixteen days after this Lancaster was attacked by fifteen hundred warriors, and totally destroyed; and the other towns mentioned above, soon after shared largely in the same calamity. *Coll. M. H. S. for 1799, pp. 205—208.*

For the Honorable Governor & counsel of the Colony of Massachusetts.

These are to certify that I John Watson Senior being appointed By the honorable Committee; to Looke to the indians last summer until after the Indian Harvest Did goe up to marlborough and Accompanied the Indians that belonged to that place and were abiding at Naticke to gather and put by their corne in Indian barnes: which corne as I was informed the Country after made use of: And I remember sd Indians yt had come there were these that follow. vizt

	bls
Josiah Nowett about	14
Benjamin about	10
Peter Nashems widdow	15
Old Nashem about	10

Mary a widdow cozen to James Speen	15
James Wisers wife about	10
Davids widdow about	06
Thomas his widdow about	09

 89 bush.

Most of these Indians were confined to Dearre Island last winter. Dated January 11th 1676 The poor Indians above named desire that the honored Counsel would please to order the treasurer to repay ym yr corne.

John Watson.

The truth of what is above written is knowne unto divers Inhabitants of Marlborough.

Daniel Gookin Sen

Shattuck's Manuscripts.

1676 November 10th.—A account of the disposall of the Indians our friends [protempore] presented to the Counsil [at their desire] by Daniel Gookin Sen.

The Naticke Indians are disposed in fouer companies, as followeth, vizt. one company with James Rummny Marsh & his kindred live in Meadfield with the approbation and consent of the english there are in number about

Men.	Women & Children.
25	25

Another company live near Naticke adjoynng to the garison house of Andrew Dewin & his Sons. [who desire their neighbourhood] & are under their inspection the number of these may bee about 50 souls

10 :	40
------	----

A 3 company of them with Waban, live neare the falls of Charles river near to the house of Joseph Miller & not farr from Capt Prentic the number of these may bee about 60 souls whereof are

12 :	50
------	----

A fourth company dwell at noantum : hill neare Leift Trowbridge & John Cooms who permits them to build their wigwams upon his ground the number of this company including some yt live neare John Whites of muddy river & a family or two neare mr. Sparhake & Daniel Champney & mr. Thomas Olivers, who are employed by the said persons to cut wood & spin & make stone walls beeing but a small distance from ye hill of nonantum where their meeting is to keepe Sabbath there may bee about 75 souls

15	60
----	----

Among the Natick Indians are to bee reckoned such as are left which came in with John of Pakchoog : which are not many. for sundry of yt company are dead (since they came in): above thirty are put out to service to the english (& three were executed about Tho Eames his burning above twenty rann away : and generally such as remaine are of those indians yt formerly (before ye war) lived under our government at Hassanumesit magunkog, marlbo-

rough & wamesitt. The men belonging to these are not above 15 and they are abroad in the army at the eastward. under Capt. Hunting.

Shattuck's Manuscripts.

1677.—2 mt. ye 13th day 1677. Assembled to prepair for the exchange of Land between Natick and Sherborn as in our judgment have Ben given at the Court by mr. Eliot and Major Gookin.

March ye 9 day It was then voted and concluded that propositions should be made to major Gookin and Mr. Eliot and to the Indians in referring to the exchange of Land between Natick and Sherborne, as to give Fifty pound in Curant pay and as much Land as a Comity by the general Court shall think meet. *Sherburne Records.*

The Indians making daily inroads upon the weak unfenced places (in Maine) the governor and council resolved to raise new forces; and having had good experience of the faithfulness and valour of the Christian Indians about Natick, armed two hundred of them, and sent them together with forty English, to prosecute the quarrel with the eastward Indians to the full. *Hubbard's History.*

The phrase, "about Natick," leads us to suppose that all the praying towns, of which Natick was considered a sort of shire town, contributed their quotas to these forces. By Phillip's war many of the Indian praying towns were entirely broken up, and the progress of civilization and Christianity in all the rest was greatly interrupted.

1679.—The inhabitants of Sherborn exchanged with Natick four thousand acres of land, more or less, giving two hundred bushels of Indian graine to boot. There

was also to be a lott of fifty acres sett out where the Commissioners of ye Colonies, Major Gookin & Mr. Eliot and Indian Rulers shall choose within that tract of land which Sherborn was to have of Natick, to be appropriated forever to the use of a free school, for teaching the English and Indian children the English language and other sciences.

Daniel Gookin, senr.	Waban—mark—
Nath'l Gookin	Pimbow—mark—
Edward West	John Awonsamug
Daniel Morse	Peter Ephraim
Thomas Eames	Daniel [probably
Henry Leyland	Tabawombpait.]
Obediah Morse	<i>Sherburne Records.</i>

1684.—The Indians of Natick and Wamesit (now part of Tewksbury) who belonged to the same tribe with the Marlborough Indians, laid claim to a right in the soil of that town, which had been cultivated by the English nearly thirty years. The town paid them thirty one pounds for a deed in full, which was signed by twenty six Indians, besides two witnesses of the same nation. Six of these wrote their own names; the rest made their mark.—*Allen's Hist. Northb.*

1685.—John Dunton, a London bookseller, who visited Boston on business this year, gives a pleasant account of a journey which he made to Natick. After visiting Mr Eliot at Roxbury, who presented him with twelve Indian Bibles, he says, 'on my return I found several of my friends making ready for a journey to Natick. I was glad of the opportunity to acquaint myself with the manners, religion and government of the Indians. When we were setting forward, I was forced, out of civility and gratitude, to take madam Brick be-

hind me on horseback. It is true she was the flower of Boston, but in this case proved no more than a beautiful sort of luggage to me.

1693.—The Indian church at Natick, (which was the first Indian church in America) is, since blessed Eliot's death much diminished and dwindled away. But Mr Daniel Gookin has bestowed his pious cares upon it.—*Magnalia*, Vol. 2d, p. 382.

This Daniel Gookin was minister of Sherburne, and son of the superintendent of the Indians.

1698.—Grindal Rawson and Samuel Danforth spent from May 30th to June 24th, in visiting the several plantations of Indians in Massachusetts. The following is their report respecting the Indians at Natick.

At Natick we find a small Church consisting of seven men and three women. Their pastor (ordained by that reverend and holy man of God, Mr John Eliot, deceased) is Daniel Tokkowompait, and is a person of good knowledge. Here are fifty nine men and fifty one women, and seventy children under sixteen years of age. We find no schoolmaster here, and but one child that can read.

Grindal Rawson.

Boston, July 12, 1698.

Samuel Danforth.

1745.—Jan. 3d. Natick was 'erected into a precinct or parish' by an act of the General Court. In this act the English inhabitants only were included, the Indians being under guardianship. From this time the records have been kept with a good degree of correctness; but there are not many articles worth copying. The most worthy of notice are here transcribed.

1746.—Octr. 1st. Voted not to have a school this year. Granted 85 pounds to buy ammunition for a parish stock.

1746-7.—Granted 40 pounds, old tenor, to be laid out in a reading and writing school.

1749-50.—Jan. 5th. Voted to accept Mr Oliver Peabody as the parish minister, and grant him three hundred pounds, old tenor, yearly salary, upon condition he will come to the centre of the parish to preach, and so long as he preaches there, or supplies the parish with preaching there.

Here perhaps is as proper a place, as I shall find, to notice a controversy which raged with too much bitterness, during the remainder of Mr Peabody's ministry, and the whole of Mr Badger's, respecting the location of the house for publick worship. The two first meeting houses were built entirely for the use of the Indians, who were principally settled in the southerly part of the town. The third house also was erected chiefly for the same purpose and on the same site. The English likewise at first mostly settled in this vicinity, and were accommodated by such a location. Those who afterwards settled in the north part of the town, were at from five to six miles distant, and of course were incommoded and uneasy. Many votes were past and reconsidered, to move the house or build a new one, till one was finally erected near the centre, A. D. 1799.

Those who were active in this controversy, are chiefly gone to their long home, and their contentions and animosities are interred with their bones. It is the duty and inclination of their posterity to let them repose together in silence.

A list of the names of the Indians old and young, male and female, which lived in, or belonged to Natick, was taken June 16, 1749, and published in *Historical Collections*, Vol. 10, page 134. By this it appears that there were at that time 166 Indians belonging to Natick; 42 on the south side of Charles river; 64 south of Sawpit hill on Pegan plain; 16 west of Sawpit hill:

26 south east of Pegan plain ; and all were accommodated as the meeting house then stood.

A plan of the township, in the possession of Samuel Fiske, Esqr. bears the following inscription.—‘ This is a Plan of the Roads and the situation of the houses in the Parish of Natick. The red spots are English houses and the black spots are Indian houses or wigwams. Laid down by the scale of two hundred rods to an inch. August 1st, 1749. Samuel Livermore, Surveyor.’ This plan is somewhat defaced, but there appear to be about 40 black spots and about 50 red ones.

As there is no hill now known by the name of Saw-pit, it is left to conjecture which one was intended above.

1758.—Octr. 2d. Voted that the parish committee should fence the English burying places with stone wall.

1763.—March 31st. Voted to finish the galleries and build gallery stairs in the meeting house.

1765.—Sepr. 23d. Voted to finish the meeting house by a considerable majority.

1767.—March 4th. Granted 40 pounds towards finishing the meeting house.

1775. The inhabitants of this town were universally and zealously opposed to the measures of the British government, which resulted in American independence.

Jan. 3d.—Monday—Voted not to send to the Provincial Congress—to choose a Committee of Inspection, and made choice of Capt. James Mann, Mr Oliver Bacon and Lieut Ephraim Jennings—to choose a Committee of Correspondence, and made choice of Lieut William Boden, Capt Joseph Morse and Lieut Abel Perry.

March 6th.—Voted to raise 18 minute men.

March 13th.—Voted not to pay the minute men—that the Constables should pay the Province taxes to Henry Gardner, Esq. of Storr, as Receiver General, and to indemnify the Constables.

April 19th.—On this memorable morning, as one of the survivors lately expressed it, every man was a minute man. The alarm was given early, and all marched full of spirit and energy to meet the British. But few had an opportunity to attack them. Cæsar Ferrit and his son John arrived at a house near Lexington meeting house, but a short time before the British soldiers reached that place, on their retreat from Concord. These two discharged their muskets upon the regulars from the entry, and secreted themselves under the cellar stairs, till the enemy had passed by, though a considerable number of them entered the house and made diligent search for their annoyers.

This Cæsar was a great natural curiosity. He was born on one of the West India islands, and was accustomed to boast, that the blood of four nations run in his veins; for one of his Grandfathers was a Dutchman, the other a Frenchman; and one of his grandmothers an Indian, and the other an African. He married a white New England woman, and they had several children, in whose veins, if Cæsar's account of himself be true, flowed the blood of five nations. His son John served through the revolutionary war, and is now a pensioner.

May 12th.—Voted to dismiss Capt Joseph Morse, Lieut William Boden and Lieut Abel Perry from being Select men, as they are going into the Massachusetts service.

Captain Morse was considered a valuable officer, rose

to the rank of Major, remained in the service till the year 1779, when he came home an invalid, and died on the 16th of December, of the same year, aged 39. The other two soon exchanged the implements of war for those of husbandry, and lived to an advanced age.

1776.—May 20th. The first warrant on record for a district meeting, granted in the name of the Government and People of Massachusetts Bay, bears this date.

June 20th.—A very spirited report of a committee, consisting of Revd Stephen Badger, Capt John Coolidge and Mr Daniel Morse, solemnly engaging to support the Honorable Continental Congress with their lives and fortunes, should said Congress declare themselves independent of the Kingdom of Great Britain, was unanimously accepted.

July 3d.—Voted seven pounds, as an additional sum to the bounty of seven pounds, that the Colony gives to those that enlist into the Canada expedition.

Indeed the votes passed through the whole of the revolutionary struggle prove, that Natick furnished men, and complied with other requisitions for carrying on the war, with as much zeal and alacrity, as many larger and more opulent villages.

1778.—May 7th. Voted not to confirm the new constitution, by a majority of forty nine.

1781.—This year Natick was incorporated as a town, Feb. 19th.

1786.—This was the season of Shay's rebellion, when not only every full grown male citizen but every school boy was a 'government-man.' Then it was the fate of every barndoor fowl, that was clothed in white, to become a sacrifice to law and good order; for the feathers rose to the hat crown, in the shape of a cockade, and the carcass was stowed in the knapsack of the soldier, as part of his rations.

One Lieutenant, one Serjeant, a Drum and Fife Major, and eight, or ten rank and file joined Lincoln's army, and assisted in restoring peace and order.

1787.—Jan. 30th. Voted that Capt. Asa Drury open a subscription, to see who will subscribe money, or other necessities, for the use of the soldiers that have been, or shall be ordered to march, on the present expedition; also voted six shillings for each of said Soldiers, as a bounty.

March 5th. Granted 10 pounds to buy ammunition.

Nov. 23d. Chose Major Hezekiah Broad delegate to represent the town in Convention. This was the convention which adopted the Federal Constitution. The good Major voted *against* it; but immediately acquiesced in the doings of the majority, and promised to do all in his power to defend this palladium of our liberty, safety and prosperity. This promise he faithfully fulfilled, so long as he lived. He died much respected and lamented, March 7th. 1823, aged 78.

1794.—Sept. 1st. Voted to pay the soldiers one dollar as a bounty for inlisting, and two dollars more, if they march out of the state. This vote has reference, it is supposed, to those who enlisted into the Oxford army, as it was called.

1797.—By an act of the General Court, passed this year, an alteration was made in the line between Needham and Natick, by which sixteen hundred and fifty six acres of land were set off from Needham to Natick, and in exchange, four hundred and four acres and an half, exclusive of pond, were set off from Natick to Needham; leaving a balance in favour of Natick of twelve hundred fifty one and a half acres.—*Palmer's Century Sermon.*

ECLESIASTICAL HISTORY.—*John Eliot*, who is justly styled ‘The Apostle to the Indians,’ must be considered as the founder of Natick both in church and state. ‘Memoirs of his Life, and Character’ have been published by Revd. Martin Moore, minister of the first church in this place ; and as his book is, or ought to be, in every family in the town, and in every library, where there is any desire to be acquainted with the early history of our country, I refer the reader to that work for a particular account of this great and good man. I shall give a brief and general biographical sketch of him, considering him as the first minister of the town, though not ordained over this particular church and congregation.

He was born in England A. D. 1604. His parents gave him a liberal education, and were exemplary for their piety ;—for this their memory is precious. ‘I do see,’ says this excellent man, ‘that it was a favour from God to me that my first years were seasoned with the fear of GOD, the word and prayer.’

In the year 1631, he arrived at Boston, and the succeeding year, Nov. 5, 1632, was settled as teacher of the church in Roxbury. As was customary in those days, Roxbury had two ministers, one styled teacher the other pastor. The latter office was filled by other persons, during Eliot’s life, which enabled him to be absent, as a missionary, without leaving his flock destitute.

Being moved with compassion for the ignorant and degraded state of the Indians, he determined to devote a part of his time to their instruction. For this purpose he undertook the almost hopeless task of learning their language, by the assistance of a young native, who could speak English. The enormous length of

their words, the harshness of their pronunciation, which frequently could hardly be called articulation, would have discouraged any, but a mind of the most extraordinary zeal and perseverance.

‘Our readers, will stand aghast,’ says Cotton Mather, ‘at a few instances. The words ‘our lusts’ are expressed in Indian by a word of thirty two letters—Nummathekodtantamoonganunnonash. But this is still outdone by the word—Kummogkodonattoottummooetiteaongannunnonash, where forty three letters are employed to express our question.’ Some suppose that, in such instances as these, Eliot has mistaken a circumlocution for a single word. Of this language he published a grammar, and into it translated catechisms and other tracts, and finally the whole Bible, which Mather says, he wrote with one pen.

As a further specimen of the Indian language, the reader is here presented with the title page of Eliot’s Bible.

Mamusse

Wunneetupanatamwe

UP BIBLUM GOD

Naneeswe

NUKKONE TESTAMENT

Kah Wonk

WUSKU TESTAMENT.

The following specimen of the Lord’s prayer, in the Natick dialect, with a German interlineary translation, and a grammatical analysis of the language, may be

found in the celebrated work of John Christopher Adel-reng of Dresden, entitled: 'Mithridates, oder allgemeine Sprachkunde mit deur Vater Unser als Sprachprole in bey nuahe preuf hundert Sprahen und Mundanten.'

Mithridates, or general science of languages, with the Lord's prayer, as a specimen, in nearly five hundred languages and dialects.—Th. III. Ab. III. S. 385. Berlin. 1812.

The Translation of the Lord's prayer is from Eliot's translation of the Bible into the Indian language, printed at Cambridge, A. D. 1663; the title of which has been given above.

Our father	heaven in	hallowed
Nushun	kesukqut ;	Quttianatamunach
thy name	come	thy kingdom
ktowesuonk ;	Peyaumuutch	kukketassutamoonk ;
thy will		done earth on
Kuttenantamoonk	nen	nach ohkeit
as	heaven in	our food
neane	kesukqut ;	Nummeetsuongash
daily	give us	this this day
asekesukokish	asamaiinean	yeueu kesukod ;
and	forgive	us our
Kah	ahquontamaunnean	nummatch-
sins	as	wicked-doers
eseongash	neane	matchenekuk quengig
we forgive	them	Also lead
nutahquontamounnonog ;	Ahque	sagkom-
us	not	temptation in
pagunaiinnean	en	qutchhuaonganit ;
Oh	deliver	us evil
Wehe	pohquohwussinnean	wutch match
from	for	thine kingdom
itut ;	Newutche	kutahtaun ketassutamoonk

and power and glory
 kah menuhkesuonk kah sohsumoonk
 forver Amen.
 micheme. Amen.

The situation and character of the Indians, in their savage state, have been so often described, that a repetition of the description here is unnecessary. October 28th, 1646, having given previous notice to Waban a principal man among them, and to some other Indians, who had pitched their wigwams, at a place called by them Nonantum, a hill in the northeast corner of Newton, next to Brighton, he proceeded to their residence, with three friends. His first discourse was from Ezekiel xxxvii, 9. After a short prayer, he rehearsed and explained the ten commandments. He then described the character of Christ, told them in what manner he appeared on earth, where he now is, and that he would come again to judgment, when the wicked would be punished and the good rewarded. He spoke of the creation and fall of man; then persuaded them to repent to pray to God, and own Christ as their Saviour.

Besides preaching to them frequently at Nonantum and other places, he framed two catechisms, one for children and one for adults. The questions in these he propounded on one lecture day to be answered on the next. After catechising and preaching to them, he gave them liberty to propound questions and closed with prayer.

After having met with much opposition especially from the Sachems and Powows, and, in an eminent degree, 'endured hardness as a good soldier of Jesus Christ,' with no small success in convincing them of the advantages of civilization, a considerable body of

converts united together at Natick, under his direction, in 1650. They continued several years under the character of catechumens; and were visited during their probation by Eliot, or some other minister, every week, who preached on some article of faith and answered such questions as the Indians proposed to them.

One of his first objects was to teach them to read and write, and raise up schoolmasters and religious teachers of their own tribe to instruct others. He took Monequessun, an ingenious Indian, into his house; and having taught him to read and write, made him school master at Natick. He observes in one of his publications, 'it hath pleased God to stir up the hearts of many of them to learn to read and write, wherein they do profit with little help, being very ingenious.'

Of those, whom he undertook to train up for religious instructors, he observes, 'assuredly I find a good measure of ability in them, not only in prayer in which they exceed my expectation, but in the rehearsing such scriptures, as I have expounded, and in expounding and applying them, as they have heard me do.'

A day was at length appointed, which they called 'Natootomakteackesuk,' or the day of asking questions; when many ministers and their friends, assisted by the best interpreters, met at Natick to judge of the fitness of the Indians to be admitted to church communion. This great assembly was held on the 13th. of October, 1652, when about fifteen Indians made distinct and open confessions of their faith in Christ, and of the efficacy of the word upon their minds. A number of them were baptized at this time, but they were kept in the state of catechumens until 1660, when the first Indian church was formed.

Of this church no records are to be found, and but few items respecting it in the early histories of our country. We are not informed how many were first embodied. Some pious Indians from other places joined them; and in 1670 the number of communicants was between forty and fifty.

To fully understand and duly appreciate the character of this truly reverend man, it is necessary to be thoroughly acquainted with the history of his life and labours. The amiable qualities of the disciple that Jesus loved, and the zeal, fortitude and perseverance of the first apostle to the gentiles, have, perhaps, never been united to a greater degree in any one, since the first attempts to propagate our holy religion.

He died, May 20th. 1690, aged about 86 years. His last words were "*welcome joy.*"

Daniel Takawompait. This is the spelling of the name of this worthy Aboriginal on his grave stone. In a deed, dated April 8, 1692, and signed with his own hand, the spelling is Takawompait. This deed, conveying a meadow to John Sawin, was presented some years since to the Historical Library in Boston, by the late Capt. David Bacon. In witnessing the Marlborough deed, it seems he wrote Takawompait. In the communication of Rawson and Danforth, in a former page, it is written Tokkowompait.

He was ordained by Eliot, but at what time does not appear. Increase Mather, in a letter to Professor Leusden of Utrecht, dated 1687, writes as follows; "The pastor of the church of Natick, is an Indian, his name is Daniel." He is said by Rawson and Danforth to have been "a person of good knowledge."

A handsome stone wall now crosses his grave by the road side, a few rods in front of the south meeting

house. A humble stone, probably erected soon after his interment, is preserved in a niche in this wall, marks the spot where his remains repose, and bears the following inscription.

Here lyes the
Body of Daniel
Takawombpait
Aged 64 years.
Died September
the 17th. 1716.

Oliver Peabody.—The following sketch is abridged from an article in the *Panoplist*, for July 1811, furnished by Rev. Thomas Noyes of Needham, who married a grand daughter of the subject of it, and who has had the best opportunity of any person, now living, to become acquainted with facts illustrative of his life and character.

He was born of reputable parents, in Boxford, county of Essex, commonwealth of Massachusetts, in the year 1698. At the age of two years he was bereaved of his father, and the care of his early education devolved on his pious mother, who was not inattentive to the importance of her charge. The youth was early made sensible, that religion was the *one thing needful*. The deep interest he felt in the cause of the Redeemer led him to seek an education, that would best prepare him for future usefulness; and accordingly he entered Harvard College in 1717, and was graduated in 1721, in the 23d. year of his age.

Immediately after he was graduated, the committee of the Board of Commissioners for propagating the Gospel in N. E. requested him to be ordained as an evangelist, and to carry the news of salvation to the heathen. This was at a time when the French were ac-

tive in stimulating the Indians to commence hostilities against the English ; and for this purpose furnished them with provisions and warlike implements. The consequent apprehensions of an Indian war led many candidates, it is said not less than eleven, to whom the Commissioners had made application, to decline the offer. But such was Mr. Peabody's zeal in the cause of his Master, that he did not hesitate to enter on a mission, though he was subject to the will of his employers, and knew not the place of his destination ; but expected to be sent to a remote distance into the wilderness.

As the commissioners concluded to send him to Natick, a place surrounded with settled ministers, and in the vicinity of the society that employed him, they did not immediately ordain him ; but sent him to perform missionary service, till circumstances should render his ordination expedient. On the 6th. day of August, 1721, he preached here for the first time. At that time there were but two white families in the town, though several other families afterwards removed thither. John Sawin, who lived where his descendants Thomas and Baxter Sawin now reside, was the first white inhabitant ; David Morse, who built on the site where the house of John Atkins, Esq. now stands, is believed to have been the second ; Jonathan Carver erected the third English house, on the spot, which Isaac Biglow, jr. now occupies ; and Ebenezer Felch is supposed to have built the fourth in the north part of the town, near E. Sudbury line, where some of his descendants still have their place of abode.

Mr. P. remarks in the beginning of the records of the church, formed under his ministry ; 'It must be observed, that after my most diligent search, I can find no record of any thing referring to the former church in Natick.'

Mr. Peabody preached constantly at Natick, till the close of the year 1729, when a committee from the board of Commissioners, and from the Corporation of Harvard College were sent to Natick to consider the expediency of embodying a church and settling a minister. The result was that it would be best to embody a church, partly of English and partly of Indians, and set Mr. P. over them in the Lord. The 3d. of December was set apart for a day of fasting and prayer, when Mr. Baxter of Medfield preached and embodied a church, consisting of three Indians and five white persons. On the 17th. of the same month, Mr. P. was ordained at Cambridge, a missionary to take the pastoral care of the church and people at Natick.

About two years after Mr. Peabody came to Natick, he married Miss Hannah Baxter, daughter of Rev. Joseph Baxter of Medfield, a lady distinguished for her piety and good sense, by whom he had twelve children, eight of whom lived to years of discretion. The oldest son bore his father's name, and was ordained pastor over the first church in Roxbury, in November, 1750, and died in May 1752. The two other sons died, when they were about thirty; but the five daughters all lived to a good old age.

Though it was his grand object to bring the Indians, by divine grace, to the knowledge, service and enjoyment of God; yet he found it an object, worthy of great attention, to induce them to abandon their savage mode of living, and to make advances in husbandry and civilization; and so great a change was effected in their pursuits and manners, that he lived to see many of the Indian families enjoying comfortable habitations, cultivated fields, and flourishing orchards; and their manners greatly improved.

He embraced the religious principles of our puritanic fathers, and has left us abundant testimony in his publications and manuscripts, that *he had not so learned Christ*, as to make the precepts of the Gospel bend to suit the vices of men. He was bold and zealous in the cause of truth ; but his zeal was not that of the enthusiast. It was an ardent desire to promote the glory of God, and the best good of his fellow men. By his exertions many of them were taught to read and write, as well as to understand the English language. To such a pitch of refinement had some of them arrived, that when Mr Moody from York, Maine, preached to them in Natick, and used low expressions for the purpose of being understood by them ; they observed that if Mr. Peabody should preach in such low language, they should think him crazy and leave the meeting house.

The Indians at the time of Mr. Peabody's coming to reside among them, were much addicted to intemperance ; and he took great pains to suppress this ruinous vice, and not without success. Guardians were placed over them, and they became more peaceable, industrious and attentive to religious order. Twenty two persons were added to the church, the first year after his ordination, a number of whom were Indians. In a letter to a convention of ministers in July—1743, he observes ; ' Among my little people (I would mention it to the glory of the rich grace and the blessed spirit of God) there have been very apparent strivings and operations of the Holy Ghost among Indians and English, young and old, male and female. There have been added to our church of such as I hope shall be saved about fifty persons, of different nations, since the beginning of last March was two years, whose lives in general witness to the sincerity of their profession.'

During his ministry 191 Indians and 422 English were baptized. During the same period 35 Indians and 130 white persons were admitted into his church. Two hundred and fifty six Indians died ; one of whom arrived at the age of 110 years.

Though naturally of a slender and delicate constitution, he consented to go on a mission to the Mohegan tribe of Indians ; but the fatigues he endured in the undertaking, so impaired his health, that it was never perfectly restored. He lived several years after ; but at length fell into a decline, in which he lingered till Lord's day, Feb. 21, 1752, in the 54th. year of his age. He died with Christian triumph, immediately after uttering the words of the heroic apostle, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

In his last sickness the Indians expressed great anxiety for his health and happiness, and tendered him every service in their power. At his death they mourned as for a parent. His widow was afterwards married to Deacon Eliot of Boston. She died in 1796, aged 92.

The following inscription is copied from his grave stone.

Hic depositæ Sunt Reliquiæ Domini Revdi: *Oliucri Peabody*, Uiri propter mentis Facultates et Literaturam necessariam maxima Ueneratione digni. Speculationes Theologicas optime delegit. In officio pastorali conspicue effulsit. Per Annos triginta Populo apud NATICK ministrauit præcipue Aboriginum Eruditionis in Religione Christiana Causa. In uita Sociali quoque fuit exemplar. Beneuolentia Integra et Hospitalitate Catholica Maxime Antecessit. Retributionem Futuram

certissime Expectans Ministerium Reliquit Feb. 2do.
A. D. 1752, Ætatis 54.

TRANSLATION.

Here are deposited the remains of the Rev Mr *Oliver Peabody*; a man worthy of the highest estimation, on account of his native powers of mind and useful learning. He took great delight in theological speculations. He shone conspicuously in the pastoral office. For thirty years he ministered to the people at NATICK, chiefly for the purpose of instructing the Indians in the Christian religion. He was exemplary also in social life. He greatly excelled in genuine benevolence and liberal hospitality. In sure and certain hope of a future reward, he left the ministry, Feb. 2d, 1752, in the 54th year of his age.

The phrase, 'he left the ministry,' may lead people in general, into an error. They may suppose that he left the pastoral office previous to his death. But one acquainted with the Latin language need not be informed, that, when the Romans would intimate that a person was dead, they frequently used the words, *fuit* he has existed, *vixit*, he has lived, *e vivis cessit*, he has retired from the living, or some similar expression, instead of a more direct and unpleasant mode of communicating the disagreeable intelligence. Thus the above phrase is a proof of the classical knowledge and taste of the writer, who is said to have been Revd Mr Townsend of Needham, his contemporary and friend, and who survived him ten years.

Two printed sermons of Rev Mr Peabody are extant, viz.—

'*An Artillery Election Sermon*;' and one entitled, '*The Foundations, Effects, and distinguishing Proper-*

ties of a good and bad hope of Salvation; with motives to excite all to labour and pray that they may obtain a well grounded Hope, and some directions how to obtain it. Considered in a Sermon, the substance of which was delivered at the Evening Lecture at the New North Church in Boston, on Tuesday, June 8th, 1742, where a copy of it was desired for the Press. Boston, printed by D. Fowle, for S. Eliot, in Cornhill, 1742.'

A few introductory passages from this Sermon will exhibit a fair specimen of the author's style.

PSALM, CXIX, 116.—*Let me not be ashamed of my hope.*

As *hope* and *fear* are the two governing passions of the soul; which excite us to action: so it is of concern to us, to know how to improve them so as to promote our happiness. And as we should improve our fears of the wrath of God and eternal torment, so as to quicken us to flee from the wrath to come, and to fly to the Refuge to lay hold on the hope set before us in Christ Jesus; so we should use our hope, with a view to this great end.

It is greatly to be feared, that many have such a slender and sandy foundation of their hope, that when they shall expect, that they are just entering into the possession and enjoyment of what they hoped for; they shall find themselves mistaken and disappointed: which is what the Psalmist deprecates in our Text.

Although he may, in this, have some reference to his hopes of outward good things agreeable to the promise of God to him; yet it appears to me, that he has respect especially to future and eternal things in this pathetick prayer; '*Let me not be ashamed of my hope.*'

Stephen Badger was born in Charlestown, A. D. 1725,

of humble parentage, as is indicated in the College Catalogue, by his name being placed last in his class, at a time when the scholars were arranged according to the real or supposed dignity of their parents. He was graduated at Harvard College in 1747. On the 27th of March, 1753, he was ordained by the Commissioners for propagating the Gospel in N. E. as a missionary over the Indians in Natick. The English inhabitants united with the Indians, and added to his salary 19l. 6s. 8d. about \$64 44. He closed his public services in July, 1799, and died, August 28, 1803, aged 78.

During his ministry Mr B. encountered many difficulties. A large portion of the white people of his day had adopted as many of the Indian manners and habits, as the Indians had of theirs; so that a considerable number of both nations were but half civilized, and their pastor experienced such treatment, as must naturally be expected from such a flock. The contentions respecting the location of the meeting house have been already mentioned. These continued through the whole of his ministry, and rose to such a height, that many families entirely abandoned public worship in that house, and seldom attended in any other.

During all these difficulties, however, several of the most respectable families were constant attendants on his ministry, and continued so as long as he remained in it.

In stature Mr B. did not exceed the middle height; his person was firm and well formed; his manners dignified and polished; and his countenance intelligent and pleasing. His conversation in mixed company was entertaining and instructive. His public performances gave ample proof of a mind, vigorous, acute and well informed. His sermons were mostly practical, free.

from the pedantick, technical terms of school divinity, written at full length, and read without any attempts at oratory. His prayers did not contain so great a variety of expressions, as those of many others ; but they were pertinent, and clothed chiefly in the language of scripture. He observed that " for whatever of correctness, or purity of style he was master of, he was indebted to the Spectator of Addison ;" and his performances proved that he had profited not a little by " giving his days and his nights" to that immortal production. Had he been set on a more conspicuous candlestick, his light would undoubtedly have shown extensively, brilliantly and powerfully.

Like many of his distinguished contemporaries in the ministry, the names of a few of whom the first president Adams has given in his letter to the Rev Dr Morse, he was a Unitarian ; but, like the rest, with the exception of Dr Mayhew of Boston and Dr Howard his successor, he thought that, though it was lawful for them to avow this sentiment, it was not expedient. They believed that, in omitting to mention this opinion they kept back nothing that would be profitable for their hearers. They had read " Clarke's Scripture Doctrine of the Trinity," and believed it to be true ; but they had also read the bitter controversial writings, which were published in consequence of it ; and they wished not to witness such a contest in this country ; such a one as is now unhappily raging in it, to the disgrace of the *violent* combatants on both sides, if not to the detriment of the cause of Christianity itself.

Mr B's religious sentiments, in general, agreed with those of Arminius ; but he called no man master on earth. He had neither so high an opinion of human nature, as some have advocated, nor so low a one, as has

been embraced by others. He considered man not exalted in the scale of being to a rank so elevated, as the celestial intelligences, nor degraded to so depraved a condition, as infernal spirits ; but maintained that he occupies a grade between the two, at a very considerable distance from either. He contended that by the right use of the means of grace a person may become fitted for the company of the former ; and that by the neglect or abuse of these means, he must be qualified only for the society of the latter.

He taught that love to God and man is the essence of religion ; and that a sober, righteous and godly life is at once the fruit of this love, and the evidence that it is shed abroad in the heart. He considered the second commandment, *thou shalt love thy neighbour as thyself*, like unto the first, *thou shalt love the Lord thy God with all thy heart*, as being equally essential to present and future happiness. No one, he would observe, can be profitable unto God by his best devotional services ; but he, who is wise, may be profitable to himself and his fellow men, by being a worker together with God in the promotion of human felicity ; and this working together with God is the best proof that we love him. Hence he affirmed constantly, that they who have believed in God, should be careful to maintain good works. He held with Paul, that by the deeds of the ceremonial law no flesh living can be justified ; and with James, that faith without the works of the moral law is dead. To enkindle and increase the love of piety and virtue in the soul was the end and aim of all his prayers, his preaching and his practice.

He could discern the wisdom and even goodness of Deity in permitting so many denominations to exist in the Christian world, differing in articles of faith and

modes of worship, as it gives the best possible opportunity for the exercise of that charity, which the inspired apostle declares to be greater than either faith or hope. This charity he extended to all, whether they professed to be of Paul, or Apollos, or Cephas, provided they gave evidence, in their life and conversation, that they were of Christ. He was ready always to give a reason for the hope that was in him; but, that he might not give just cause of offence to others, he did it with meekness; and feeling his own liability to error, he did it with fear. But while he was thus candid towards others, he demanded a return of the like candour from them.

If any accused him, or any other respectable minister of "leading his flock blindfolded to hell," he considered them as usurping the judgment seat of Christ, who is appointed sole judge of the quick and the dead, as guilty of judging another man's servant, and of judging before the time; and he shuddered at their impious temerity. In short he exercised more charity towards every thing else, than towards uncharitableness.

Like Paul before Felix, he *reasoned* of the personal, social, and religious duties; esteeming it as absurd to preach to rational beings, and yet deny them the use of their reason, as it would be to preach to those animals, which are created without this distinguishing gift. He never adopted the maxim, "*credo quia impossibile est*," I believe it because it is impossible; but he embraced Christianity because he considered it a reasonable system; and he allowed that, if it were not so, we should have no reason to believe in it. He did not degrade this godlike endowment by calling it *carnal* reason, as those are apt to do, who wish to establish an unreasonable doctrine; but insisted that the *inspiration* of the Almighty hath given us understanding, and that every

one is accountable to the Giver for the use, or abuse of it.

If any told him that they *knew positively* by their *feelings*, that they had the Holy Spirit witnessing with their spirit, that their system of belief was certainly the right and true one, and his as certainly false and dangerous; he would reply, that our feelings, when uncontrolled by reason and common sense, are extremely liable to lead us into error and spiritual pride. Though he felt it to be his duty to oppose what he deemed to be errors in opinion; yet he considered it to be of vastly higher importance to correct deviations in practice; as he thought the former would much more readily be forgiven by our final Judge, than the latter.

Mr B. has been accused of having been of an irritable temper. If this were true, it must be acknowledged, that such were the trials, which awaited him, he must have possessed more of the Christian, or the Stoic, than generally falls to the lot of man, to have been otherwise.

It has been said by his opposers, that he was a Universalist. On this point he shall speak for himself; for, though dead, he yet speaketh, in his 'Discourses on Drunkenness,' from which the following passage is extracted.

'Both reason and the word of God lead us to fear, if not conclude, (if we can come to any conclusion at all about him,) that the case of the habitual drunkard is hopeless, and his end inevitable misery and destruction. And his being more exposed to be overtaken and cut off by the hand of death in a drunken fit, should alarm and put him upon the most serious consideration of the eminent danger he is in, when he is overcharged with intoxicating liquor, and what account he will be able to

give of himself, when summoned before the judgment seat of Christ, by whom God will sentence him and the rest of mankind to eternal happiness, or misery, according to the state, in which they are found at the great day of his appearing.'

While Mr Badger urged the importance of good works, he did not teach his people to depend on them alone for salvation; but insisted that by works faith was made perfect, and that man must be saved by grace through such a faith. This appeared particularly in his prayers. He generally concluded the afternoon service by repeating the Lord's Prayer, having prefaced it in some such manner as the following—

'Wilt thou enable us by thy grace to avoid every known sin, to live in the habitual practice of every known duty; and, when we have done all, may we consider ourselves as unprofitable servants, and place our hopes of salvation on thy mercy, declared unto mankind in Christ Jesus our Lord; who died, that we might live; who rose from the dead for our justification; who hath ascended to his Father and our Father, to his God and our God, where he ever liveth to make intercession for us; and, in whose perfect form of words, we conclude our publick addresses unto thee at this time—"Our Father, &c."

It was said of him, as of the great and good Addison, by one, who was constantly with him in his last sickness, and at the time of his departure, that 'he died like a Christian philosopher.'

Had Mr B. lived in this age of 'Self-created Societies,' it is easy for those, who knew him, to conjecture which of them would have met his most cordial approbation.

Temperance Societies he would have pronounced a

suitable foundation for all the rest, which have utility for their object, as life, health and the power of doing good, in a great degree, depend on the practice of this virtue. He would, however, not have them entirely confined to the abolition of the use of ardent spirits; but extended to the immoderate use of wine, and every other liquor, capable of producing intoxication. Even strong tea and coffee he denominated *strong drink*, and deemed them equally pernicious to the nervous system of their votaries, and the reputation of absent acquaintances. He furthermore agreed in opinion with a celebrated physician, that 'more dig their graves with their teeth, than with their tankard,' in other words, more are destroyed by gluttony, than drunkenness. Hence he would have called that man a sorry president of a Temperance Society, who, while he denied his workmen a pittance of ardent spirits to mix with their water, himself fared sumptuously every day, devouring large quantities of high seasoned food, and allaying, or rather increasing his thirst with a bottle of Champagne, or Madeira, or both. In short he taught his people, by precept and example, to be temperate in all things.

Bible Societies for the disseminating of the Holy Scriptures in all languages, without note or comment, would have met his most cordial cooperation; for these he ever insisted on, as alone sufficient, for every one, who could peruse them, to enable him to gain all religious information, necessary for present and future happiness.

Gamaliel Societies he would probably have proposed, for the suppression of religious, or rather irreligious, controversy; recommending for a motto to the various Christian denominations the following passage, to be observed by each sect toward all the rest—'Refrain

from these men and let them alone, for if this counsel or this work be of men, it will come to nought; but, if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' This he would have done from a full persuasion, that nothing tended so powerfully to impede the progress of Christianity and promote the cause of infidelity, as the bitter dissensions among Christians about articles of faith and modes of worship; about the mere theory of religion, while the practice was sadly neglected.

Peace Societies he would have regarded as of prime importance; for he could not conceive of a more wretched comment on that religion, which proclaims 'peace on earth and good will to men,' than for its professors to be frequently embroiled in bloody wars, not only with infidel nations, but with each other, and often on most trivial pretences.

Societies for the prevention and abolition of Slavery would have met his most hearty approbation and support; for he was a strenuous advocate for freedom of mind and body, both in church and state.

Societies for promoting morality and piety among seamen he would have considered as of incalculable importance, to give unchristianized nations a favourable opinion of our holy religion, when they should see our mariners, who visited them, obeying the divine precepts of the Gospel, in all their transactions.

He would have said that all these societies must have a general and powerful influence on the character of Christians, before very exalted hopes of success could justly be entertained, from the exertions of Societies for the promotion of foreign Missions.

Societies for the improvement of agriculture he would have delighted to encourage; for, on his own little farm, he set an example of neatness and good husbandry,

which was imitated by few of his parishioners, and equalled by none. In fine, every society, which adopted judicious measures for the encouragement of the useful arts and sciences, and for the promotion of pure morality and real piety, would have been accompanied by his fervent prayers and strenuous exertions for their success.

Mr Badger was twice married. His first wife was Miss Abigail Hill of Cambridge, who presented him with seven children. Five of these died in early life. One of the others was the first consort of the Revd Mr Greenough of Newton. The other is the widow of the late Capt Micah Jackson of the same place. His second wife was the widow Sarah Gould of Boston, who survived him about twenty years.

Mr B. never caused any monuments to be erected to the memory of his departed relatives. After his decease, his grave and those of his family were inclosed with a picket fence, and a stone was placed at one end, bearing the following inscription.

Deposited in this enclosure
are the remains of
Revd. Stephen Badger.

He was chosen by the Commissioners for propagating the Gospel in N. England, & ordained as a missionary over the Indians in Natick March 27, 1753; died August 28, 1803: Æ. 78. Mrs. Abigail Badger, his consort died August 13, 1782: Æ. 57—and five children—also Mr. Stephen Badger Senior—died June 19, 1774: Æ. 80. As a tribute of affectionate respect this stone is here placed. “While memory fond each virtue shall revere.”

All the publications of Mr Badger, that are known to the writer, are the following—

Several Essays on Electricity, printed in the Columbian Centinel, soon after the establishment of this paper in Boston. In these he offers the conjecture, that by drawing the electric fluid from the clouds by rods, the necessary quantity of rain may be prevented from falling.—A Letter from a Pastor to his people, opposing the requiring of a confession of particular transgressions, in order for admission to church fellowship. Not having this pamphlet at hand, I cannot give its title accurately. Both these publications are anonymous.—Letter to the Secretary of the Massachusetts Historical Society, partly republished in this compilation.—Two Discourses on Drunkenness, printed in 1774, and recently reprinted by the Society for the Suppression of Vice and Intemperance.

Freeman Sears was the first minister ordained in the central meeting house. For the following notice of him I am indebted to Rev. Stephen Palmer's Occasional Sermon, delivered in Needham, March 22, 1812.—“He was born at Harwich, in the county of Barnstable, Nov 28, 1779. At the age of 17, he moved with his parents to Ashfield, in the county of Hampshire. About this time his mind became seriously impressed by a sense of his danger, while destitute of an interest in Christ; and in the course of this year, was enabled to taste and see that the Lord is gracious. In the winter of the following year, he taught a school in Ashfield; and such were the serious impressions upon his mind, that his youthful diffidence did not prevent him from praying morning and evening in his school. At the age of 19 he was called to part with an elder brother. Under this affecting bereavement he was calm and composed, and prayed with his brother in his last moments. In the year 1800, a little before he was 21 years of age, he entered Wil-

liam's College, and was graduated there in 1804. April 10, 1805, he was approbated to preach; and Jan. 1, 1806, he was ordained pastor of the church and society in Natick."

"Though he had a weak and slender constitution; yet he was enabled in general to perform the duties of his pastoral office, till the latter part of the year 1810, when his health became essentially impaired. His complaints were consumptive and began to assume an alarming aspect."

"In this critical situation, his physicians advised him to go to a warmer climate, as the only probable means of recovery. Accordingly in the month of December, he sailed for Savannah in Georgia, where he arrived and spent the following winter. During his absence from his family he found many kind and generous friends, who administered to his necessities. He was a stranger and they took him in; he was sick and they visited him. These acts of kindness made a grateful impression on his mind."

"But though these kind attentions were soothing to his feelings; yet his health was not restored, but seemed to decline. Still, however he indulged the hope, that he should be able to return to his family and friends, whom he wished again to see. Accordingly about the first of April, he left Savannah, with a view of revisiting his distant home, and concluded to return by land. He was weak and debilitated, and the journey was long and fatiguing. But through divine goodness, he was enabled to accomplish his object, and on the 2nd of June he arrived at Natick. He was now in a very low and reduced state. From his extreme debility and emaciated appearance, it was matter of surprise to his friends, that he should be able to complete

his journey. After his return, he continued gradually to languish till the 30th of June, when he expired. On the 3d of July his remains were respectfully interred at Natick, at which time a sermon adapted to the occasion, was delivered by the Rev. Mr. Bates of Dedham."

"He died in the 33d year of his age, and 6th of his ministry. This was not only an affecting loss to his family and people, but to the public. His talents were respectable; his elocution was pleasing; and from early life, he was exemplary and distinguished for his piety. He was, however, permitted to remain but a little while in the vineyard of Christ, before he was called, in the judgement of charity, to receive the reward, not of a long but of a faithful service. From the bright prospect, which he had of entering, at so early an hour, into the joy of his Lord, the language of his departure seemed to be—Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. Not only for ourselves and children, but for the interest of Zion we then had and still have occasion to weep. He was dear to me; and in a feeling manner, I am still constrained to say—Alas, my brother!"

From the acquaintance, which the compiler had with Mr Sears, he judged him to be a Calvinist of the Doddridge school; blest, by the Author of every good gift, with too much good sense to be an enthusiast, and too much good nature to be a bigot.

The following letter is believed to be the only production of his pen which survives him, and is here preserved, as a pleasing proof of the soundness of his understanding and the goodness of his heart.

Savannah, January 25, 1811.

My dear people, over whom I am placed in the Lord!
Dearly beloved in Christ Jesus! Though absent, and

feeble in body, I have not forgotten you. My health was such, when I left you, that I was unable to give you such direction and counsel, as became a faithful minister, on separating from his people for a season. My health is no better, but rather worse. In the afternoon, I have a high fever; cough very much in the evening; have cold sweats at night and sleep very little. To day my physician talks more discouraging, and I heard that he told other people that I could not continue six months.

At first, my feelings almost overwhelmed me, and rose superior to my better judgment. But I am in the hands of God, who *can* and *will* protract the brittle thread of life, so long as it will be for his glory, and the best good of his kingdom, which ought ever to be the summit of my wishes.

With this thought fixed in my breast, however natural feelings operate, I am *still*! I am not without hope, that I shall return to you again, in the land of the living. But all this I leave with Him, who never does *wrong*.

It is for the benefit of my dear people, that I now write; and I wish you to receive it as a pledge of love. I do not say it is my last advice.* I may yet preach to you for years; but it is such advice and counsel as my conscience would approve on a dying bed, for I feel something at present, like a dying man.

On a critical and prayerful review of my ministerial labours among you, I find myself in many respects deficient; not that I regret the plainness of my preaching, nor the doctrines that I so frequently inculcated; these together with the threatenings denounced against the ungodly, and the comforting of saints, afford me pleasure to reflect upon. I do not think of any doctrine, that I have advanced among you, that I am not willing to seal with my death. I must therefore solemnly exhort you to continue unshaken in all the *great and glorious doctrines of grace*.

But this is not all, there must be a principle of in-

* It was, however, the last public communication that he made to his people, and they should receive it as the words of a dying man.

dwelling religion, which, like a never failing spring, always refreshes the thirsty traveller. That religion, which has not its seat in the heart, is of very little avail. Christians! I call upon you to know how you stand. I doubt not your tenderness towards me, and that your prayers have often ascended to heaven on my behalf. You feel your lonely situation, that you are like sheep without a shepherd. But have you not reason to fear, the angel of the churches hath somewhat to write against *thee*? Either that 'you have left your first love,' or are indifferent to things which demand your first attention? As in life, so in death, I must declare to you, that the condition of the hypocrite, is of all others the most desperate and alarming. To have only a name to live, whilst in reality we are dead, is deplorable in the extreme.

But if ye are Christ's in reality, as I fully believe some of you are, He will provide for you. Like the primitive disciples of our Lord, meet often together; spread your wants and your sorrows before God; trust in his promises; heartily believe what Christ told his disciples, that he would not leave them comfortless. And though your pastor be absent, you may draw comfort from the never failing fountain, Christ Jesus!

Sinners! What shall I say to you! Gladly would I weep over you as Jesus did over Jerusalem, if that would touch your hearts. I know not all the feelings of the wicked towards me, but I think I know my own towards you. Although I have borne pointed testimony against some of your conduct, my conscience bears me witness that I love your souls.

Think for a moment on your condition; *Enemies of God by wicked works—exposed to his wrath—your feet on slippery places—and hell beneath ready to receive you.* What if your feet should slide! I tremble for you, and once more, not from the desk and face to face, but from a distance, and with a trembling hand, I most affectionately warn you to flee from the wrath to come. *Make no delay. Tarry not in all these plains. Escape it is for your life!*

Finally, brethren and friends, farewell. May the God of all grace bring you to his kingdom, in the end, where, if not on the earth, I hope to meet you.

Yours, &c.

FREEMAN SEARS.

The following is a copy of the inscription on his grave stone.

SACRED

To the Memory of Rev. FREEMAN SEARS, Pastor of the Church in Natick ; Who died, June 30 A. D. 1811 : In the 33d. year of his age and 6th of his Ministry.

HIS BEREAVED FLOCK

From sentiments of gratitude and respect, consecrate this stone to his memory.

To us, his flock, his death doth speak,
Be wise in time ; your Saviour seek ;
He loves his own ; he makes them blest ;
They die in peace ; in heaven they rest.

Martin Moore is the immediate successor of Mr Sears in the ministry. He was born in Sterling, in the county of Worcester, A. D. 1790, and graduated at Brown University, A. D. 1810. The call of the church, inviting him to settle as their pastor, bears date, Nov. 18, 1813. The concurring call of the congregation was given, Dec. 6th. An affirmative answer was communicated, Jan. 2d, 1814. His ordination took place the 16th of February following. The order of exercises on this occasion was as follows.—Introductory Prayer by Rev Dr Kellog of Framingham.—Sermon, Rev Mr Fisk of Wrentham—Consecrating Prayer, Rev Mr Holcomb, Sterling—Charge, Rev Dr Prentiss, Med-

field—Right Hand, Rev Mr Noyes, Needham—Concluding Prayer, Rev Mr Palmer, Needham.

It is sincerely hoped, that many years will elapse, before the removal of this useful servant of the Lord to that bourne, which his predecessors have sought, shall render it proper for a biographer to publish a history of his life, or a sketch of his character.

Since the settlement of the Rev Mr Moore there has been a happy revival of religion in this place. By a revival is meant, that some, who were idle, have become industrious; some, who were intemperate, have become sober; some who were dishonest, are now just in their dealings with their neighbors; some, once openly profane, now reverence the name, word and worship of God; while those, who, in the judgment of charity, were sober, righteous and godly persons before, have persevered with increasing diligence and devotion. This has been effected with much less of enthusiasm, bigotry and uncharitableness, than too frequently accompanies what are called revivals. The power of God has not been visible in a rushing mighty wind, in an earthquake, or in fire; but in the still small voice of strict morality and sober piety. That such revivals may take place among people of all demominations, must be the devout wish and prayer of every virtuous and pious soul.

James W. Thompson, pastor of the South Congregational Church and Society, was born in Barre, in the county of Worcester, A. D. 1805, and graduated at Brown University, A. D. 1827. He was invited by a unanimous vote of the society to become their pastor, Decr. 31, 1829. His answer, accepting the invitation, is dated Jan. 15, 1830. He was ordained, Feb. 17, 1830. The following is the order of exercises.—

Introductory Prayer, Rev. Mr Sanger, of Dover.—Reading of the Scriptures, Rev. Mr Sibley Stow.—Sermon, Revd Mr Young, Boston—Ordaining Prayer, Rev. Dr Lowell, Boston—Charge, Revd. Mr Thompson, Barre—Right Hand, Revd. Mr Hamilton, Taunton—Address to the Society, Revd. Mr Briggs, Lexington. The exercises, excepting the prayers; are published. Though the ministers and people of the two parishes differ in their religious opinions; it is hoped that there will be no other strife between them, than an emulation to excel in leading a sober, righteous and godly life, and no other provocation, than a provoking of one another to love and good works.

For a number of years past, there have been a few inhabitants of this town of the Methodist persuasion, of reputable characters, who usually attend public worship in the north part of Needham. The Rev. Isaac Jennison is the travelling preacher of the Needham circuit, and has his place of residence in Natick.

But little information can be collected, respecting the former churches in this town. How many members composed Eliot's at its organization is not known. In 1670 there were between 40 and 50 communicants. In the time of Takawompait, A. D. 1698 the number was reduced to 7 males and 3 females, and at his death, A. D. 1716, was broken up. Another church was formed at the ordination of Mr. Peabody A. D. 1729. During his ministry 130 English and 35 Indians were admitted to full communion. At his death, A. D. 1752, this church was disembodied. A new one was formed at the time of Mr. Badger's ordination, A. D. 1753, and 69 were admitted to the Christian profession, during his ministry. This was dissolved, when Mr. Badger retired from his pastoral labours. Another was em-

bodied previous to the settlement of Mr. Sears, consisting of 23 members. Mr. Sears received 14 into the church. At the time of Mr. Moore's ordination the church consisted of 26. Received since his ordination up to January 1830, 122. Dismissed to other churches 7. Excommunicated 4. Number, Jan. 1st. 1830, 117. A church was embodied in the south parish, March 11, 1830, consisting of 16 members. The Lord's supper was administered for the first time in the South meetinghouse, on the 28th. of the same month, to 22 communicants.

As to baptisms, marriages and deaths, it is impossible to procure any thing like an accurate list of either.

EXTRACTS

From a letter written by Rev Mr Badger to the Corresponding Secretary of the Massachusetts Historical Society, dated February, 1797; and published in their fifth volume.

‘The Indians have been urged to an almost total change of their customs and manners, to substitute others in their stead, some of which are directly opposite to their ancient usages; to put a greater force upon nature, than they could easily and at once give into; to oppose and give up what they had always before been habituated to, and had a veneration for; and even to set aside those superstitious rites, in the zealous performance of which, what religion they had, exclusive of the religion or law of nature, very much consisted, and of which they were not a little fond and tenacious. These things, so far as they embraced and conformed to them, have had a corresponding tendency and effect, and have been not a little unfavorable to their health and constitution, and of course had a tendency to shorten their

lives. Where the principles of the gospel, the habits of industry and a regular mode of life have had to counteract and combat principles and habits of indolence and laziness, roughness and ferocity of manners, and an irregular and improvident disposition and practice, the struggle, which has been occasioned by them, must have been very great, and consequently not a little unfavorable, especially at first, to natural constitution, to health and long life.

The Indians are generally considered by white people and placed, as if by common consent, in an inferior and degraded situation and treated accordingly. This sinks and cramps their spirits, and prevents those manly exertions, which an equal rank with others has a tendency to call forth. If they have landed property, and are intermixed with white people; or if these last settle near their borders, they encourage their Indian neighbours in idleness, intemperance and needless expenses, to involve them in debt, and prepare the way for the sale and purchase of their lands, at a very low rate, by which they have been impoverished and disheartened. Near a hundred years ago they were the exclusive proprietors of this plantation, which I suppose contained eight or nine thousand acres; but at this time the remnant of them are not owners of so many hundreds. At the beginning of the present century they were embodied into a military corps, were invested with military titles, made choice of town officers, and had the countenance and support of the chief magistrate and other persons of distinction. They then held up their heads, considered themselves of some importance and were stimulated to continue in the profession of the Christian religion, and to conform to the manners of their English neighbours; but their examples of irregularities and excess (it is to

be apprehended) had too great and predominant effect upon them. This, with that strange propensity in their constitutions to excess, brought them into disrepute; their military parades were followed by drinking frolicks and at length discontinued; the English were gaining settlements among them, joined with them in the administration of their prudential affairs; and at one of their meetings made choice of one of their number, in conjunction with one of the English settlers to read the psalm in public. Some English from neighbouring towns, who through indolence and excess had neglected the cultivation of their own farms, were necessitated to sell, purchased small tracts of the Indians, became settlers and by degrees obtained possession of more. The Indians were dispirited, adopted vicious manners, of which they had too many examples; became more indolent and remiss in improving their lands; lost their credit; their civil and military privileges were gradually lessened, and finally transferred exclusively to the English, who were become more numerous, and some of whom took every advantage to dishearten and depress them. Under these circumstances, those habits which have a direct tendency to beget and promote bad morals, to injure health and shorten life, were fully indulged and answerable effects followed.

Indians are strangely addicted to wander from place to place, sometimes for a long time and to a great distance from their place of abode, without any thing on hand for support, and depending on the charity and compassion of others for sustenance; and this sometimes in the most unfavorable seasons of the year. These journeys they perform leizurely, sometimes with infant and other children, taking shelter in barns, or other uncomfortable buildings, or sleeping on the ground, in the open

air, without sufficient covering. In this vagrant state, they seldom have regular meals, and less frequently any that have been recently prepared for the families, into whose houses they seem to think they have a right to enter, as their forefathers were the original proprietors of the soil. Their clothing is generally poor, such as they beg by the way ; a cup of cider, or something worse is frequently handed to them to get rid of them more easily, than to give them a meal of victuals ; and this is done so often, as they pass from house to house, that they frequently become over-charged, which I have scarce ever known to be the case, when they have been at home. This practice, especially as it respects the females, exposes their virtue and their health, and that of their children, and lays a foundation for consumption, which has generally been the means of their death. To these causes may be added, their males engaging in military service, to which they have been very easily enticed.

During several of the first years of my ministry, I joined in marriage and baptized more Indians than English ; but in the wars, that took place between 1754 and 1760, many engaged in the service ; not a small number died in it ; others brought home with them a contagious sickness, which spread very fast, and carried off some whole families. This was in 1759. In about three months, more than twenty of them died of this disorder, a putrid fever, which carried them off in a few days. But two who had the disorder recovered, and they were young women. Though their English neighbors were not backward in assisting them, but one received the infection, and to him it proved mortal. There was a time of great sickness and mortality, in this and several neighbouring towns, a few years before, when

but one Indian inhabitant sickened and died. These facts seem to prove that there is a dissimilarity between the natural constitutions of the English and Indians. In what that difference consists it may be difficult to decide.

The general disposition and manners of Indians are so distinguishingly characteristic, that a very worthy Indian, of good understanding, who was a deacon of the church in this place (deacon Ephraim) and an ornament to the Christian society for many years; and who, from the first of his making a Christian profession to the end of his life, was an example of seriousness and temperance, of a regular conversation, and a constant, grave and devout attendant on the public institutions of religion; upon being asked how it was to be accounted for, that those Indians, when youths, who were put into English families, chiefly in other towns, for education; who had free access to such liquors as are the produce of the country, and intoxicating when taken to excess; but who refrained therefrom, and were regular and steady in their attention to business; yet soon after they had the command of themselves and of their time, and had associated with those who were of the same complexion, become *Indians* in the reproachful sense of the word; were idle, indolent and intemperate, and became habituated to all the excesses of those, who had not been favoured with such advantages; made this laconic reply; *Ducks will be ducks notwithstanding they are hatched by the hen*—in his own broken English, “*Tucks will be tucks for all ole hen he hatchum.*” And I have thought that by the peculiarity of their natural constitution, they are addicted to and actually contract such habits of indolence and excess, as they cannot without the greatest efforts, which they seem not much disposed to make,

give up, if they ever entirely get rid of them. They seem to be like some plants that thrive best in the shade; if the overgrowth is cut off, they wither and decay, and by degrees are finally rooted out.

The unhappy disagreement and contention between the English inhabitants about the placing of the meeting house, which began in the latter part of my predecessor's time, has at times been renewed ever since, and now rages with violence among them, has had a tendency to impede the success of the Gospel among the Indians in this place. The disaffected to its present situation have endeavoured to warp their mind, not only respecting the meeting house, but to alienate it from those, who have been employed as missionaries, and to discourage their attendance on public worship, which was supported on their account, by some charitable funds in England before, and part of the time since the revolution; remittances from which have ceased for several years. Out of these there were yearly donations of blankets and books, which had a tendency to keep them together; but by the circumstances of the times in which we live, but few of the remnant of them attend public worship, and none are remarkable for the genuine influence of the principles and prospects of that religion, which is from above, any more than their English neighbours. The number of church members is now reduced to two or three. I suppose that there are now about twenty clear blooded that belong here; but they are frequently shifting their place of residence.

Immediately previous to my settling in this place a church was gathered, which consisted partly of English and partly of Indians; and though some additions were soon after made of Indian professors, yet from the causes already mentionsd, a decrease gradually took place

and has continued to the present time. Their case, with the circumstances attending their situation, is truly deplorable, and, contrasted with our own, is adapted in a high degree, to excite gratitude to heaven for the unaccountable and unmerited distinction.

REMINISCENCES.

Fifty years ago there were about thirty Indians, who resided constantly, or most of the time, in Natick. John Ephraim was the grandson of the Deacon of that name, and inherited the farm of his grandfather; but very few, if any, of his virtues. He had a wife, who sustained a good character, and five children; but they suffered severely by his misconduct. His farm was neglected, and he sold it a few years before his death. His wife died before him; and it was believed that his ill treatment hastened her decease. His eldest son, Benjamin, was respectable in regard both to morals and religion. He was a servant in the family of the late Colonel Humphreys, when he resided in Boston, and a member of Dr Stillman's church. He died at the age of about 30 years. His eldest daughter, who died at Medfield, bore a good reputation and was a member of the Baptist church in that town. His other three children died in childhood.

Sarah and Deborah Comecho were widows, at the time above mentioned, were daughters of Deacon Ephraim, and owned each a small house and a few acres of land. One of them was a member of Mr Badger's Church, and the habits and manners of both were correct. Hannah Thomas was also a widow of good character, and owned a house, barn, and about thirty acres of excellent land. Hannah Dexter was known to many now living, as 'a *doctress*, well skilled in administering medicinal roots and herbs.' She came to a tragical end,

a few years since, while endeavouring to quell a riot in her house, which was raised by a set of unwelcome visitants, chiefly of a mixed breed of English, Indian and African blood. Her grandson, Solomon Dexter, is now the only full blooded survivor of the tribe, unless we reckon a small number, who reside in or near Mendon, in the County of Worcester, who occasionally visit this place, as the land of their ancestors. With the exception of the few individuals above mentioned, those, whom the writer remembers, generally united in their characters many of the vices both of the savage and civilized state.

Such has been the fate of the tribe of Aborigines, which was first civilized and Christianized in North America, by protestant missionaries; and similar the fate of most, if not all the tribes in New England. Whether a better destiny awaits the Red Men of the south and west, is known only to Him, who created them. The prayer of every Christian of every philanthropist must be, Lord, have mercy on them, and protect them from their adversaries—Lord, have mercy on their persecutors, and touch their hearts with feelings of humanity, of pity and of justice.

ANECDOTES.

The following anecdotes are published on the authority of tradition.

While Eliot was engaged in translating the Bible into the Indian language, he came to the following passage in Judges V. 28. "The mother of Sisera looked out at the window and cried through the *lattice*," &c. Not knowing an Indian word to signify lattice, he applied to several of the natives, and endeavored to describe to them what a lattice resembled. He described it as

frame work, netting, wicker, or whatever occurred to him, as illustrative; when they gave him a long, barbarous and unpronounceable word, as are most of the words in their language. Some years after, when he had learned their dialect more correctly, he is said to have laughed outright, upon finding that the Indians had given him the true term for *eelpot*. "The mother of Siserà looked out at the window and cried through the *eelpot*."

One of these sons of the forest is said to have discovered a more appropriate emblem of the Trinity, than even the triangle itself. The missionary had been lecturing on this sublime and incomprehensible mystery; when one of his red auditors, after a long and thoughtful pause, thus addressed him. "I believe, Mr minister, I understand you. The Trinity is just like water and ice and snow. The water is one, the ice is another and the snow is another, and yet they are all three water."

The following is handed down as a true copy of a warrant, issued by an Indian magistrate.—"You, you big constable, quick you catchum Jeremiah Offscow, strong you holdum, safe you bringum afore me.

Thomas Waban, Justice peace.

When Waban became superannuated, a younger magistrate was appointed to succeed him. Cherishing that respect for age and long experience, for which the Indians are remarkable, the new officer waited on the old one for advice. Having stated a variety of cases and received satisfactory answers, he at length proposed the following:—"when Indians get drunk and quarrel and fight and act like Divvil, what you do dan?"—"Hah! tie um all up, and whip um plaintiff, whip um fendant and whip um witness."—Quere. Can a more

equitable rule be adopted, on a like occasion, by any nation ?

In the course of Mr Peabody's ministry, there was a long and severe drought, which induced him to offer public prayers for rain. Among others, he used the following petition. "May the bottles of heaven be unstopped and a plentiful supply of rain be poured down on the thirsty earth." It very soon began to rain, and so continued for many days in succession. Before it ceased, an Indian met Mr P. and observed, "I believe them are bottles, you talk about, be unstopped, and the stopples be lost."

Another Indian, or the same, went to Boston in the Fall of the year, with a back load of brooms and baskets; and, as his custom was, called into a store, purchased a dram of the ardent, paid the price of it and departed. The next spring he made a similar journey, and called at the same store for the same purpose; but the store keeper charged double price for the same quantity of liquor. This led the Indian to inquire the reason. The dealer in poison answered, that he had kept the cask over winter, and it was as expensive as to keep a horse.—"Hah," says Tawny, "he no eat so much hay; but I believe he drink as much water."

Wit and humour have not been confined to the red natives of this place; but some of the whites come in for a share. One being warned to do military duty, requested the captain to excuse him. This officer told him; that he might state his case to the company, and if they would vote in the affirmative, he should be excused. He accordingly made the following address. "Fellow soldiers—I am rather hard of hearing, and don't always understand the word of command. Be-

sides, at the age of sixteen, I was drafted to go into the army ; but my father went in my room and was killed and never got home. Now if I had gone myself and got killed, I should have got clear of military duty to all *eternity*." He was excused by acclamation.

Rev Mr Badger was fond of wit and humour. He could relish a goodnatured joke, even "at his own expense." He had a trial of this in the following manner. One Daniel Bacon, a horse doctor and dealer in besoms and beanpoles, was invited by Mr B. to visit his horse, which appeared to be somewhat unwell. Bacon examined the beast, with close attention ; and then gave it as his opinion, that the horse and the town of Natick were in a similar situation—both needed a better *pasture* [pronounced] *pastor*.

Another facetious clergyman, knowing Bacon's character, had a mind to enter into conversation with him, and commenced by asking him "of what profession are you?"—"A farmer," says Bacon, "and what are you?" "A canon of the gospel," was the reply.—"A *cannon* ! If you had not told me, I should have thought you a *blunderbuss*," was the rejoinder.

Bacon took a journey to one of the towns in the vicinity of Boston, with a load of bean poles for sale. Seeing a lawyer's office hard by, he stepped in, pretending to want advice, in a difficult case. The 'Squire telling him he could have it for a dollar, Bacon observed, "I wish very much to know where I can get five dollars for my bean poles ; and if you will tell me, I will give you two of them."

ERRATA.—The following are believed to be the most important typographical errors in this work. Page 12, line 3, for 17 read 7.—Page 56, line 19, for *need* read *needs*.

JAN 14 1931



